

THE  
New = Year's = Gift,  
Complete :

In Six Parts.

Composed of  
P R A Y E R S  
A N D  
M E D I T A T I O N S  
For every Day in the Week :  
W I T H  
D E V O T I O N S  
FOR THE  
SACRAMENT, LENT  
A N D  
Other Occasions.

L O N D O N :  
Printed for Henry Morlock, at the Press  
in S. Paul's Church-yard, 1693.



Broken heart it is a sacrifice,  
and God know do not despise.



THE  
New = Year's = Gift,  
Complete :

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In Six Parts.

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Composed of  
P R A Y E R S  
AND  
MEDITATIONS  
For every Day in the Week :  
WITH  
DEVOTIONS  
FOR THE  
SACRAMENT, LENT  
AND  
Other Occasions.

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Printed for Henry Morlock, at the Press  
in S. Paul's Church-yard, 1693.

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## The PREFACE.

**I** Present you with this short Treatise; carry it in your Hand as a Clock which a great Prince wore in a Ring: It striketh every Hour of the Day, and agreeth with Reason, as true Dials with the Sun.

If you read it with Attention, you will find it Great in its Littleness, Rich in its Poverty, and Large in its Brevity.

If your Mind be fram'd for the most solid Entertainments of Devotion, this will delight thee, and carry thee on smoothly in thy Regular Course, and learn thee that sure, but happy skill of working in thy Soul the Vertues thou desirest.

Upon the Wings of Devotion thou  
A 3 mayest

## The Preface.

*mayest soar up to Heaven, and fly away from the Troubles and Cares of this Life.*

*May this little Manual be to the Reader of that Consequence, as to increase his Piety and Devotion; and may he weigh what he reads with that seriousness which befits a thing wherein both his Happiness and Duty is concerned.*

*I shall now conclude with the Words of the Royal Preacher, Ecch. 12. v. 13. Fear God and keep his Commandments : For this is the whole Duty of Man.*

---

*For more particular Occasions, see the Exercise of Prayer, or a Help to Devotion; Written by Dr. Horneck, Chaplain in Ordinary to their Majesties.*

*Sold by Henry Mortlock, at the Phoenix in S. Paul's Church-yard.*

THE

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THE  
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IN THE  
The several Six Parts.

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Some

*Some Books printed for Henry  
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A

New-Year's-Gift.

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PART I.

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*A Prayer for New-year's-day.*

I.

**O** Blessed Lord, who, as upon this Day receivedst the holy Name of *Jesus*, and undertookst for me the smart of Circumcision; grant unto me the true Circumcision of the Spirit, that my Heart and all my Members being mortified from all worldly and carnal Lusts, I may ever obey thy blessed Will in all things, to my Life's end.

B

N.

## II.

This Day was given my Saviour, a Name above every Name, that at the Name of Jesus every knee should bow, both of things in Heaven, things on the earth, and things under the earth.

## III.

And because there is no other Name under Heaven, given unto Men, by which they may receive Health and Salvation, but thine only; dear Jesus, be thou henceforth unto me a Jesus, giving me always thankful Eyes, obedient Knees, and a reverential Heart unto thy sweet and saving Name, that now I may begin a new Year of Vertues, and cancel, by Repentance, all the Failings of the old.

## IV.

And teach me, I beseech thee, O Lord, with readiness and humility to obey thy Sacred Laws, how cross soever to my unmortified Passions; and in all my Necessities, with joy and confidence to call on that holy Name, since whatsoever I shall ask, I am promised shall be granted, through the Merits of Jesus Christ my only Saviour and Redeemer.

Our Father, &c.

Eja



*Ejaculations for the Morning.*

1. **A** Rise, thou that sleepest (arise my dull and drowsie Soul) and Christ will give thee Light.

2. To thee, O Lord, do I lift up my Eyes, my Hands, my Heart, from this Bed where my Body hath taken its nightly Repose, towards thy Heaven, where my Soul expects her eternal Rest.

3. My Voice shalt thou hear betimes in the Morning; in the Morning will I direct my Prayer unto thee, and will look up.

4. I confess, O Lord, that I am utterly unworthy to enjoy this blessed Light, which I have so much abused to thy great dishonour; much more the Light of Grace, by which thou leadeest me to that of Glory: And that it were more just with thee, for ever to deprive me of these happy Lights, and to expose me to the Terroures of eternal Darkness.

*Morning Prayer.*

I.

**O** Almighty God, I acknowledg and confess that I am less than the least of all

## 4 Morning Prayer. Part-1.

thy Mercies, and am unworthy of the least Crumb that falls from the Table of thy ordinary Providence. I praise and bless thy glorious Name, that thou hast preserved me from the dangers and perils of this night, and continued to me still the opportunities of serving thee.

### II.

I am unworthy, O Lord, of those common Favours which thou vouchsafest to the Birds of the Air, and to the Lilies of the Field, to be cloathed, and to be fed; how much more, O Lord, unworthy am I to appear in thy Presence, to call upon thy great and glorious Name with any confidence that thou wilt hear my Prayers, and grant my Requests! And as I am unworthy, so I am altogether unable to perform any holy duty that may be pleasing and acceptable in thy sight.

### III.

But I come unto thee in the Name of thy dear Son, who is most worthy, in whose Name thou hast promised to grant unto me whatsoever I shall ask: I come unto thee, O Lord, in his Name at this time, for the assistance of thy holy and blessed Spirit, who is able to supply all my weakness and insufficiency. There is nothing, O Lord, hath betrayed me, but my sins; therefore in the sincerity of my heart, I do desire to spread them

Part. I. Morning Prayer. 5

them before thee at this time, by an humble and sincere confession of them.

IV.

I acknowledge, O Lord, to thy glory and my own shame, that thou mad'st me upright, but I have sought out many inventions, and have lost that glorious Image of thine, where in at first I was created; and I have contracted many vicious habits, whereby I am prone to evil, and that continually. I have not endeavoured to cleanse my self from all filthiness of flesh and spirit, neither made a Covenant with mine Eyes, nor kept the door of my Lips, but have been abominable in all my ways.

V.

Yet, O Lord, let me come from the Throne of thy Justice to thy Mercy-seat, and hear the voice of the blood of thy Son Jesus Christ, that speaketh better things than the blood of Abel. Fit and prepare me for all the Changes and Chances of this mortal life. Give me, O Lord, I beseech thee, a contented mind in all Estates whatsoever, that I may say with the Royall Psalmist, My heart is fixed, O God, my heart is fixed, I will sing and give praise. Keep me, O Lord, this day without sin, and from all danger; and bless both my going out and coming in. And this I beg for Jesus Christ's

*save, my only Saviour and Redeemer. Amen.*  
*Our Father, &c.*

*Ejaculations at going forth.*

1. **M**Any have passed out of their Houses in perfect health, and never returned home alive. From a sudden and violent death, good Lord deliver us.

2. Lord, guide me through all the passages of this day, and direct me, that whatsoever I take in hand, I may aim at the End (which is thy Glory) and let thy Law be my delight all the day long.

*Ejaculations for the Evening.*

1. **L**ighten my eyes, O Lord, that I sleep not in death, but that I may awake with the morning light, to thy Glory.

2. Forgive those actual sins which this day-light hath witnessed: Lord, give me a godly sorrow for them, a perfect hatred against them, and a fixed constant resolution to forsake them.

3. Make me careful, O Lord, for the time to come and to be busie about my

Part 1. Evening Prayer. 7

my own Salvation, that I may be like the good Servant in the Gospel, that when my Lord cometh, he may find me so doing.

4. As I uncloath my body of these earthly garments, O Lord, uncloath my Soul of ill habits and idle affections, and keep me this night in the arms of thine abundant mercy, for the sake of thy Son Jesus Christ, my alone Saviour and Redeemer.

Evening Prayer.

I.

**O** Eternal God, who dwellest in that Light which no mortal eye can approach unto, yet humblest thy self so far as to behold things here below; I thy unworthy Servant, who am sinful dust and ashes, do here in all humility prostrate my self before thee, desiring pardon and forgiveness for all my transgressions, which are sins without number, besides the original guilt contracted by the disobedience of my first Parents; and derived unto me in my Mothers womb, wherein I was conceived in sin, and thence brought forth in iniquity.

II.

For which, as soon as I was born, thou mightest have fann'd me like chaff from off

*save, my only Saviour and Redeemer. Amen.*  
*Our Father, &c.*

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II.

For which, as soon as I was born, thou mightest have fann'd me like chaff from off

## 8 Evening Prayer. Part 1.

the face of the earth, into the Lake that burns with Fire and Brimstone: Yet, as if all this had not been enough to undo me, I have, ever since I have been born, so corrupted my ways, and that continually, as if I were born to do nothing else but sin. My secret sins, my sins of incogitancy and of ignorance, my sins of infirmity, have defiled my soul; how much more then have I polluted it, and provoked thee, by sins of wilfulness and of malice, against the many motions of thy Grace, and against the checks of my own Conscience!

### III.

O Lord, when I confess my sins unto thee, I sin even in the very confessing of them; and act them over again, by remembring of them with too much delight, and by speaking of them with too little remorse: And when I pray that thou wouldst forgive me my sins, I sin in praying, through deadness, dulness and drowsiness of spirit; through idle thoughts, and wandring imaginations; through unbelief and misbelief: So that even my prayers turn into sin; that when I have done praying, I had need fall down upon my knees again, and intreat pardon for my prayers.

### IV.

If thou, Lord God, should'st be extream to mark what is done amiss, Lord, who were able



Part 1. Evening Prayer. 9

able to abide it? And yet how shall I escape it? For whither shall I go from thy presence, or whither can I fly from thy Spirit? If I climb up into Heaven, thou art there; if I go down into Hell, thou art there also; if I take the wings of the morning and fly into the utmost parts of the earth, even there shall thy hand find me: If I say, Peradventure the darkness shall cover me, darkness is no darkness with thee; for the night and day to thee are both alike. There is nothing can, O Lord, fall upon me but thy Wrath, nor nothing cover me but my own confusion.

V.

O Lord, pardon in me whatever is amiss, and give me strength to overcome all assaults and temptations. And I beseech thee to accept the humblest acknowledgment of a thankful heart for thy providence and tender care of me this day: For unless thy mercy and grace had been my guide and defence, I had committed more grievous sins against thy divine Majesty, and had been swallowed up for ever by thy just Wrath and severest Judgments. Defend me, O Lord, from all calamities I have deserved; and protect my soul, that it consent not to any works of darkness: Keep me this night in thy fear, that at last I may die in thy favour, through the mediation of Jesus Christ my only Lord and Saviour. Amen. Our Father, &c.

*Ejaculations at going to bed.*

1. **A**ND now composing my Body to sleep, O Lord, keep my heart waking, that it may contemplate upon thy holy Commandments.

2. Protect and defend me, O Lord, by thy heavenly Grace, from all dangers this night, and all the days of my life, in the hour of Death, and in the day of Judgment.

*Sunday morning's Meditations.*

I.

**C**ome, let us lay aside the Cares of this World, and take into our minds the Joys of Heaven; let us empty our heads of all other thoughts, and prepare that upper room to entertain our God.

II.

Retiring from the many distractions of this life, and closely recollecting all the forces of our Soul, so to pursue in earnest that one necessary Work, the securing to our selves the Kingdom of Heaven.

III.

Miserable are they, O Lord, who  
study

Part I. *Meditations, &c.* II

study all things else, and never seek to taste thy sweetness; miserable, though their skill can number the Stars, and trace out the ways of the Planets: To know thee, O Lord, is to be truly wise, and to contemplate thee, the highest Learning.

IV.

Send forth thy light, O thou Morning-star, and lead us to thy holy hill: Send forth thy Truth, O increated Wisdom, and bring us to thy blessed Tabernacle.

A P R A Y E R for Sunday morning.

**O** Eternal God, prepare my Heart to seek thee, and accept this my Morning Sacrifice, though weak and imperfect. I have too often sinned in absenting thy House; but more often and more grievously in frequenting it, by coming carelessly and out of custom, by unbecoming Gestures, cold Prayers, and heedless Hearing. Lord, let this days Rest of my Body, bring to my remembrance that eternal Rest of my Soul; and let me come before thee with a sacrific'd and humble Soul, with a wounded and contrite Spirit.

12 Prayers for Sunday. Part I.

A PRAYER for Sunday noon.

O thou God of infinite Compassions, how delightful to me was the Musick of thy Gospel, and charming to my wounded Spirit ! Lord, let it raise my Soul above the reach of all earthly vanities : Each word that I heard to day was of weight ; and if I become not more holy by those heavenly improvements, I shall certainly become more sinful by my careless neglecting of it : But let me still be hoping, O Lord, in thy assisting grace, in all temptations.

A PRAYER for Sunday night.

O God, the Father of our Lord Jesus Christ, who art infinite in Power and Majesty, as thou art in Mercy and Compassion ; thou madest Heaven and Earth, and all things therein contained, and that of nothing, in the space of six days ; on the seventh day thou didst rest, and by thy own example didst consecrate the same as a day of Spiritual Rest and Recreation to thy People, and afterwards didst renew it by the Authority, Practice and Example of thy blessed Apostles, and especially of thy blessed Son Jesus Christ, who perfected the work of our Redemption by his glorious resurrection : Accept, I humbly

I. Part I. *Meditations, &c.* 13

bly beseech thee for his sake, this my Evening sacrifice of Prayer and Praise, which, though in great weakness, yet in the uprightness of my heart, I do offer up unto thy Majesty in his Name in whom only thou art well pleased, my Lord and Saviour Jesus Christ. Amen.

*Meditations for Monday.*

I.

**H**appy are they, O glorious Lord, who every where adore thy Majesty; that live on Earth, as in the sight of the King of Heaven, and every moment have God in their thoughts.

II.

The unlimited eye of the great Almighty looks down to this lower World and beholds all the ways of the children of Men: If we go out, he marks our Steps: And when we retire, our closet excludes not him.

III.

While we are alone, he minds our contrivings, and the ends we aim at in all our Studies; when we converse with others, he observes our deportment, and the good we do them or our selves.

IV.

All the day long he considereth how  
we

14 Prayers, &c. for Part 1.

we spend our time ; and our darkeſt Night conceals not our Works from him : If we deceive our neighbour, he ſpies the fraud, and hears the leaſt whiſper of a ſlandering Tongue.

A P R A Y E R for Monday morning.

**O** Moſt gracious God, thou art my only happineſs for ever : I ſee my Portion hereafter depends on my Choice here ; but my Choice, O Lord, depends on thee. Guide me with thy holy Grace that I withdraw my Affections from all Vanities here below, and fix them upon Heaven and heavenly things : Teach me what is acceptable in thy Sight, that I may know my End, and wiſely chuſe my way and order all my Actions to thy Glory, through Chriſt our Lord.

A PRAYER for Monday noon.

O holy Lord, who requireſt Truth in the inward parts, keep me from relapſing into ſin, which thy Grace hath rooted out ; deliver me from all malice and enmity with my Neighbours, and from oppreſſing the poor, who have none to defend them : then may I expect thy protection. Thou art my Strength, O Lord, whom ſhall I fear ? thou art my Sal-  
vati-

Part 1. Monday, &c. 15

vation, of whom then shall I be afraid? Nothing can hurt me but my own vicious Desires, nothing can endanger me but my disobedience to my Maker; which God avert, for his Son Jesus Christ his sake, my Saviour and Redeemer.

A PRAYER for Monday night.

O Lord, who art ever present to all that thou hast made, still watching to improve us in the ways of thy holy Commandments; check my Inclinations to folly, and encourage my pursuit to true good; make me always feel my self under thy sure Protection from all dangers, and within free reach of thy gracious Ear; that whatever real good I faithfully ask, and use my just Endeavours to request of thee, I may attain the same, through Christ our Lord. Amen.

*Meditations for Tuesday.*

I.

L Ord, how secure and quiet they live, whom thy Grace continually preserves and protects! The day goes smoothly over their Heads, and silent as the Shadow of a Dial; the Spirits of their Fancy run calm and even, and ebb and flow in obedience to Reason; all their

14 Prayers, &c. for Part 1.

we spend our time; and our darkest Night conceals not our Works from him: If we deceive our neighbour, he spies the fraud, and hears the least whisper of a slanderous Tongue.

A P R A Y E R for Monday morning.

**O** Most gracious God, thou art my only happiness for ever: I see my Portion hereafter depends on my Choice here; but my Choice, O Lord, depends on thee. Guide me with thy holy Grace that I withdraw my Affections from all Vanities here below, and fix them upon Heaven and heavenly things: Teach me what is acceptable in thy Sight, that I may know my End, and wisely chuse my way and order all my Actions to thy Glory; through Christ our Lord.

A P R A Y E R for Monday noon.

O holy Lord, who requirest Truth in the inward parts, keep me from relapsing into sin, which thy Grace hath rooted out; deliver me from all malice and enmity with my Neighbours, and from oppressing the poor, who have none to defend them: then may I expect thy protection. Thou art my Strength, O Lord, whom shall I fear? thou art my Sal-  
vati-



Part I. Monday, &c. 15

vation, of whom then shall I be afraid? Nothing can hurt me but my own vicious Desires, nothing can endanger me but my disobedience to my Maker; which God avert, for his Son Jesus Christ his sake, my Saviour and Redeemer.

A PRAYER for Monday night.

O Lord, who art ever present to all that thou hast made, still watching to improve us in the ways of thy holy Commandments; check my Inclinations to folly, and encourage my pursuit to true good; make me always feel my self under thy sure Protection from all dangers, and within free reach of thy gracious Ear; that whatever real good I faithfully ask, and use my just Endeavours to request of thee, I may attain the same, through Christ our Lord. Amen.

*Meditations for Tuesday.*

I.

Lord, how secure and quiet they live, whom thy Grace continually preserves and protects! The day goes smoothly over their Heads, and silent as the Shadow of a Dial; the Spirits of their Fancy run calm and even, and ebb and flow in obedience to Reason; all their

16 *Meditations, &c.* Part I.

their Delight is to think on Heaven,  
and reckon o'er the joys they shall one  
day possess.

II.

Till some unruly passion press to  
come in, and by its fauning outside gain  
admittance; it promises at first all joy  
and happiness, but soon discovers its per-  
nicious intent; soon it grows bold to un-  
dermine their repose, and open a Door  
to all their enemies.

III.

So, at a little Breach of a City-wall,  
a whole Army pours in their numerous  
Body, enslaving all that submit to their  
violence, and destroying all that make  
head to resist: And such, alas, is their  
confusion, when once they have yielded  
to the first Assault, immediately a  
throng of tumultuous spirits croud into  
their heads, and utterly consume the  
little remnant of their Peace.

A P R A Y E R for Tuesday  
morning.

**L**ord, I beseech thee, grant me thy holy  
Spirit, that I may withstand all tem-  
ptations and assaults which utterly confound  
the Government and Peace of my Soul: Lord,  
let thy Grace, which is sufficient for me,  
for-

*fortifie me against the Wiles of the Devil or Man, for thy Son Jesus Christ's sake. Amen.*

### A PRAYER for Tuesday noon.

*O Lord, whose merciful providence makes easie the laborious course of our lives, with constant conveniencies and seasons of repose; vouchsafe, I humbly beseech thee, to protect me the remaining part of this day; and grant, that reflecting with heavy contrition on every step I have made awry, and with a thankful acknowledgment for those thou hast led me aright, I may henceforth be rendered more wary of my deviating inclinations, and more attentively obsequious to the steady guidance of thy Grace, through my Lord and Saviour Jesus Christ. Amen.*

### A PRAYER for Tuesday night.

*Most mighty God, I beseech thee give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling. Grant me a moderate and refreshing sleep, such as may fit me for the duties of the day following: Make me always mindful of my latter end, that when I die, I may die unto the Lord, and my soul may rest in hope. Amen.*

*Me-*

*Meditations for Wednesday.*

**O** The distraction of a life led by humour, and the miserable thralldom of being subject to our Passions! How often do they engage us to contend with others, and imbitter all our days with strife and envy! How often do they quarrel among themselves, and raise a war in our own bosoms!

**M.**

If they by chance agree in one desire, they many times vex us by their being disappointed; if they perhaps sometimes succeed, they seldom produce the expected content; if they delight our corrupted taste; and we greedily swallow their unwholsom sweetness.

**III.**

Then 'tis, alas, they most of all undo us, feeding the humour of our fatal disease. Vain at the best, and short, are the enjoyments of this World; which after a little flattery, betray us into ruine. Save us, O Lord, or else we perish; awake, and with thy speedy Mercy rescue thy Servants; send down thy powerful Grace to sustain our part, and thorowly reduce these unquiet disorders.

**A**

# A PRAYER for Wednesday Morning.

**L**ord, what am I, but a friend of this present evil world, and an enemy to thee? I am a child of wrath, and a Son of darkness; let not mountains of sin oppress me, or the world with the baits of vanity. So check me, that I may never like an Eagle fly to the Carcass, but be able to cry for help to thee, who art the only bright Morning-star, that are wont to spread forth the beams of comfort unto the needy in extremity. Amen.

## A Prayer for Wednesday noon.

O Lord, give me wings of Faith to fly unto thee; and pour upon me the dew of thy Blessings, that I may bring forth the Fruits of Holiness. Teach me, O Lord, the way that I should go, and guide me and direct me by thy holy and blessed band; and grant that these my Petitions at this time may be for the better and not for the worse; and be thou a Lanthorn unto my Feet, and a Light unto my Head, that I may never err nor stray from thy Commandments. Amen.

## A PRAYER for Wednesday night

O most merciful and glorious Lord God,  
teach

20 Meditations, &c. Part 1.

teach me so to govern and end my life, that I may sleep in peace and rest with thee: hide me under the shadow of thy wings, that I may rest quietly, void of all fear, spiritual darkness, danger and despair: comfort me in all afflictions, by sanctifying of them to me; that whatsoever is laid upon me as a fatherly correction, I may patiently bear as a dutiful Child, through Christ my Saviour. Amen.

*Meditations for Thursday.*

I.

**D**eliver us, O Lord, from asking of thee what we cannot receive without danger to our selves, and from receiving what we cannot use without offending others, and ruining our own Souls.

II.

Deliver us from presuming so on thy bounty, that we omit to perform our own duty: still to our Devotions let us joyn our best endeavours, and make our Earth comply with thy Heaven.

III.

If we desire of thee to relieve our necessities, let us faithfully begin to labour with our hands, and not expect a blessing from the Clouds, on the idle follies of an undisciplin'd life; but heartily

Part 1. *for Thursday.* 21

tily desire that the succeeding day may learn to grow wise, and correct its faults by experience of the past.

A P R A Y E R for Thursday morning.

**O** Lord God, who by thy Almighty power didst bring Water out of a Rock; I beseech thee, smite the stony Rock of my Heart, and make the water of a true and of an unfeigned Repentance to gush forth: Give me that godly sorrow that may work Repentance never to be repented of: Help me, O Lord, to carry all my sins even with sorrow to their Grave; and yet, O Lord, not with the sorrow of Anxiety or Desperation, but with the sorrow of Contrition, Humiliation and of an unfeigned Repentance. Amen.

A P R A Y E R for Thursday noon.

O heavenly Father, thou art gracious and merciful, thou knowest whereof I am made, and remembrest that I am but dust; be not wroth very sore, O Lord, neither remember my iniquities for ever: For I am utterly ashamed of the sins I have desired, and am confounded for the pleasures I have chosen. O make me penitent, careful as the watches

## 22 Prayers for Thursday. Part. 1.

of the night, that I may never return to the folly whereof I am now ashamed, but that in Holiness and Righteousness I may serve and please thee all my days, working out my own Salvation with fear and trembling. Amen.

### A PRAYER for Thursday night.

Almighty God, who hatest nothing that thou hast made, and wouldest not the death of a sinner, but rather that he should repent and be saved: Though the Tree be barren, let not the decree go forth to cut it down, but spare me, good Lord, spare me whom thou hast redeemed with thy most precious Blood, and be not angry with me for ever; though I have kindled a Fire in thy anger, yet let it not burn to my utter destruction. Thou art a God of Mercy and Compassion, pardoning iniquity, transgression and sin. Oh pass by all my transgressions and receive me graciously. Enter not into Judgment with me, neither say, thou hast no pleasure in me; but, O Lord, preserve me from sin for the time to come: For without thy Grace preventing me, I cannot but sin, whose wages is death, but thy Gift, O Lord, is Eternal Life. Amen.



*Meditations for Friday.*

I.

O Thou our gracious and indulgent Father, who freely pardonest all that truly repent, who givest repentance to all that ask, and inviteest all to ask by promising to give ; make us seriously search into our own Breast, and heartily lament our many failings.

II.

Make us search diligently for our bosom sins, and strive to cast them out by Prayer and Fasting. All we can offer thy offended Majesty to pacifie the justice of thy wrath, is only an humble Eye bath'd in tears, and a penitent Heart broke with contrition.

III.

Only a firm resolve to change our lives. And even all this we must beg of thee. Preserve us, O Lord, by thy powerful Grace, that no temptation surprize or overcome us : Reclaim our wandring fancies, and guide and fix them to attend thy service.

A PRAYER for Friday morning.

O Eternal God, thou seeest all my desires, and my continual groanings are not

## 24 Prayers for Friday. Part 1.

not hid from thee; thou alone knowest how weary I am of the sinful travels of this life, how earnestly I long to be at rest with thee; Lord, pardon all my sins, and put an end to all my Miseries. Come, Lord Jesus, come quickly; wipe away all tears from mine Eyes, and bring me to that rest of thine which never shall have an end. Amen.

### A PRAYER for Friday noon.

O thou God of infinite compassions, look not upon those infinite failings of my sinful nature, but behold me in the beauty and perfection of thy blessed Son: Teach me, O Lord, to see the Rebellion of my own wicked heart, by his perfect Obedience; my Sinfulness by his Righteousness; my Misery, by his Mercy: Lord, open mine Eyes, that I may see the foulness and the filthiness of sin, and apprehend the greatness of thy Wrath against it. Amen.

### A PRAYER for Friday night.

O holy Lord, who art the only Keeper of thy People Israel, that neither sleepest nor sleepest; while darkness now covers the face of the earth, receive my Body and Soul into thy custody, and be pleased in thy tender Mercy to watch over me this night: Lord,  
gran

Part 1. *Saturday's Meditations* 25

grant that I sleep not in sin, or pretermitt  
any opportunity of serving thee: Fit and  
prepare me always for my latter end, be-  
fore I go hence, and be no more seen.  
Amen.

*Meditations for Saturday.*

I.

**T**'Each me, O Lord, that safe and  
easie Method of censuring my  
self, to be acquitted by thee; every  
night let me sit as an impartial Judge,  
and call before me all my day; let me  
severally examin every thought and  
word, and strictly search every deed and  
omission.

II.

Imploring for the time past, the Mer-  
cy of Heaven, and for the time to come,  
the same unbounded mercy. If I per-  
haps find some little thing well done  
when weigh'd with the allowance in-  
dulged our frailty, let me return all the  
glory to my God, and beg his Grace to  
continue and improve it.

III.

His is the Hand that sows the Seed,  
his is the Blessing that gives the In-  
crease; thus let me once a day, at least,  
look home, and seriously enquire into

C

the

the state of my soul : what e'er my weakness or malice may have done , let me now undo with a hearty contrition.

## IV.

Let not the Sun go down upon my Wrath, nor on any other unrepented sin : Still let me write at the foot of my account , Reconcil'd to my God , and in charity with all the World ; then go to bed with a quiet Conscience, and fall asleep in peace and hope.

## A PRAYER for Saturday Morning.

## I.

**O** God, the Father of all Mercies, the Fountain and Well-spring of all perfect happiness, I thy most unworthy creature, by reason of my great and innumerable transgressions, yet invited by thy essential goodness and Commandment, do with all reverence and humble confidence approach to the Throne of Grace, begging of thee for the passion of my dearest Lord, to remove my sins as far as the East is from the West ; and to remember them no more, lest thou smite me in thy jealousy, and consume me in thy wrath and indignation, which by my manifold sins and transgressions I most justly have de-

Part. i. Saturday. 27

deserved to feel, and sink under to eternal ages.

II.

I confess, O Lord, to thy glory, who so long hast spared me, and to my own shame, who so long have resisted and despised so glorious a mercy, that I am the vilest of sinners and the worst of Men; a lover of the world, a neglecter of Religion, and an undervaluer of its interests: being passionate for trifles, and indifferent for eternal Treasures. I am proud and envious; lustful and intemperate; prodigal of my time, and covetous of money; greedy of sin, but loathing Manna, the Bread that came down from Heaven. Willing I am to suffer any thing to please my senses, and to satisfy ambition, or to purchase the world; but am neither willing to do or suffer any contradiction for the Law of God.

III.

In prosperity I am impudent and proud, in adversity pusillanimous and cowardly; ready to promise any thing in the day of calamity, but when thou bringst me to comfort, I forget my duty, and do just nothing. In all my Conversation I am uneven; soon disturbed, quickly angry, not quickly appeased; petulant and peevish, and disordered by a whole body of sin, and evil is my portion. I am an heir of wrath, infirmity and folly; shame and death is my inheritance.

## IV.

But, O Lord, leave me not to the sinful Counsels of my own Heart: Set scourges ever my thoughts, and the Discipline of Wisdom over my Heart, lest my ignorance increase, and my sins abound to my destruction. Lord, let my Repentance be speedy and perfect, bringing forth the fruits of a holy conversation: give unto me a Faith that shall never cease, a confidence in thee that shall never be discomposed, a Patience that shall never faint, and a noble Christian Courage to confess thy holy Name. That in all Changes and Accidents I may be thy Servant, and thou maist take delight to pardon me. Sanctifie me, and save me, that I may rejoice in the mercies of God in the day of recompence, at the glorious appearing of our Lord Jesus, in whose Name I conclude these my imperfect Prayers. Amen.

## A PRAYER for Saturday noon.

## I.

O Almighty God, restrain my ghostly enemies, and give me all sorts of spiritual assistance; let my Faith be the parent of a good life, and a strong shield to repel the fiery darts of the Devil; the Author of a holy hope, of modest desires, of confidence in thee my God, and of a never failing charity to all the world.

II.

## II.

Lord, give me grace to spend the remainder of my days to thy glory, that I may not only labour to have my sins pardoned, but also strive to have so much favour with thee, that before my death I may have my sins forgiveness assured. And grant, if it be thy blessed will, that I may betake my self to do that one thing necessary, that I may not have my Oil to burn when I should have it to burn. Teach me, O Lord, that sickness is a time not to do, but to suffer; grant that I may see the books cross'd in my health, that at my death I may resign my Soul into the hands of my faithful Creator and Redeemer. Amen.

## A PRAYER for Saturday night.

## I.

O most powerful Lord God, deliver me now from the stormy Sea of Business, and the dead water of a sinful life: The day is now approaching which is thy holy day; prepare me for the sanctifying of the same, that I may not spend it in my own lusts and pleasures, but my chief aim and delight may be to consecrate it to thy glory.

## II.

And, Lord, grant that I may cease from all the works of sin, as well as from the works of my own employment; that I may through

### 30 A Child's Prayer. Part 1.

thy tender Mercy, feel in my Heart the beginning of thy eternal Sabbath which is Joy unspeakable and full of Glory. Prepare me against my last hour, that if thou shouldest this night make my Sun to set, and turn my sleep into death, I may live and die unto thee, who dost live everlastingly, world without end. Our Father, &c.

### A Prayer to be used by a little Child.

**O** Lord, my Saviour and merciful Redeemer, who hast, in thy holy Word, commanded that little Children should come unto thee, and took them up in thine Arms, laid thy hands upon, and blessed them: I humbly pray thee look graciously upon me, who am one of thy Children, made after thine own Image, and devoted to thy Service. Have compassion on the weakness of my tender years, and keep me from all Evil and Danger both in Body and Soul; make me always mindful of my Creator in the days of my Youth, and of that Baptismal Vow that was made in my Name, That I should forsake the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh: Make me dutiful to my Parents, loving to my Relations, obedient



dient to my Governours and instructors, and courteous and humble to all, that as I grow in years, I may grow in grace and wisdom, and be in favour with God and Man: Guide and sanctifie me by thy Holy Spirit, that the longer I live, the better I may be, to the comfort of my Parents, the Honour and Glory of thee my God, and my own Happiness both here and hereafter; and this I beg, for the sake of Jesus Christ, Amen. Our Father, &c.

*A Grace before Meat.*

**B**less, O Lord, unto me, the use of these thy Creatures; make me to receive them soberly and thankfully, and serve thee always, through Jesus Christ, Amen.

*Grace after Meat.*

**T**Hou, O God, who hast Created me by thy Power, Preserved me by thy Providence, Redeemed me by thy Blood, and at this Time fed me with thy good Creatures, be blessed and praised, now and for evermore, Amen. God save the Church, our King, Queen and Realm, and send us Faith and Peace in Jesus Christ, Amen.

*A serious Preparation to the Holy Sacrament.*

2 Chron. 34. 18, 19.

**G**ood Lord, pardon every one that prepareth his Heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary.

*A Preparation to Examination.*

I.

**O** Lord, I do not presume to come to that great Feast of thy Body and Blood, upon the least opinion of my own worthiness; for when I look upon my self, I dare not come, for fear I should eat and drink my own damnation.

II.

But when I consider thy infinite Mercies unto mankind, and thy own Words, calling all Men without exception; and knowing that thy crucified Body is not only Food to nourish, but Physick to cure; I beg leave, that am but dust and ashes, to come to thy holy Table, and with my weak Faith to feed upon some crumbs of the bread of life.

III.

## III.

I confess, O Lord, I have no Wedding-Garments upon me, but I come to seek them at thy Cross, from thy bitter sorrows to derive into my Soul a godly sorrow, working Repentance to Salvation.

## IV.

From thy broken Body a broken Heart; from thy warm Blood flowing from thy wounded Side, Heat, Zeal and Fervency; that I may love and admire thee, my God, as I ought to do.

## V.

I come, O dear Jesus, to fetch Humility, Patience, Temperance, Sobriety and Charity, and whatever thou seest else needful for me: Bury all my sins in thy grave; my stony heart, my natural corruptions and vile affections.

## VI.

I come, O Lord, to fetch a new life from thy holy and blessed Resurrection; to which end, bless, O Lord, I beseech thee, this my examination, which by thy divine assistance I am now to make before thee.

## VII.

Thou knowest, O Lord, what a partial examiner flesh and blood will be unto

### 34 *Examination before* Part I.

itself, unless thou guide and direct me by thy Holy Spirit: strengthen my weak Memory, that it may faithfully bring forth all the evil acts I have done, and the good ones I have omitted.

#### VIII.

Make my Conscience freely to accuse, to judge, and condemn my self, that I be not judged of thee; and whatsoever defect I commit in my examination, Lord pardon in that heap of sin which I bring unto thy Cross to be forgiven, I beseech thee. *Amen.*

### *Examination before the Holy Sacrament.*

**E**Xamination is Saint *Paul's* Rule, 1 *Cor.* 11. 28. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.

### *Heads of Examination.*

#### I.

**O** My Soul, now in the presence of the Almighty, use thy utmost diligence to make thy calling and election sure. How hast thou managed thy whole life, which God gave thee to employ in his Service?

#### II.

## II.

If thou hast leisure, art thou not idle, and spendest thy precious life in unprofitable follies? or if busie, art thou not so too much, and leavest no time to provide for thy Soul?

## III.

Do thy Riches make thee wise, and generously assist the Poor? or thy Poverty make thee humble, and faithfully labour in thy proper Calling?

## IV.

Doth not the greatness of another molest thy Peace, and his prosperous condition make thee repine? Art thou not given to say in thine heart, Had I that fair Estate, or were I intrusted with so high a place, I should know how to contrive things better, and never commit such gross mistakes?

## V.

Hast thou fallen among vicious Company, which, O too often, engages into folly? and did the dangers increase thy care, and the sin of others breed virtue in thee?

## VI.

Hast thou spied any good example, which thy gracious God presents, to excite thee? and didst thou immediately entertain the Motion, and resolve in thy heart effectually to follow it?

## VII.

36 *Examination before* Part I.

VII.

What hast thou gain'd by all thou hast seen or heard ? since nothing is so barren but may yield some fruit, had we the art to cultivate it right, and fitly apply it to our own advantage.

VIII.

Hast thou given a Bill of Divorce to all thy old beloved sins, and brought thy self into a fit way to be married to thy Saviour and Redeemer ?

IX.

Hast thou cast away all worldly thoughts, delights, and vain imaginations ; that there remains no clogs to hinder thee, my Soul, in thy mounting towards Heaven ?

X.

Do'st thou in every state give thanks to Heaven, and contentedly subscribe to its severest Decrees, rejoicingly say to God Almighty, O my Saviour, I'm glad my lot is in thy hands ?

XI.

Thou art all Wisdom, and see'st my wants, thou art all Goodness, and delightest to relieve me : Under thy Providence I know I am safe, and whatever befalls me, thou guidest to my advantage.

XII.

## XII.

If thou wilt have me obscure and low, thy blessed will, not mine, be done ; or if thou wilt load me with afflictions, imbittering my days with grief and sickness,

## XIII.

Still may thy blessed will, O Lord, be done, to govern thy Creatures in thy own best way ; let me say with holy *Job*, the Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.

## XIV.

O that my loss of tears might now prevail with thee to repair the loss of thy presence in my sinful Soul ! Lord, let the greatness of my folly in sinning, extol the richness of thy mercy in forgiving.

## XV.

Restore me to the joy of thy Salvation, and establish me with thy free Spirit ; so shall I have the comfort, and thou, O my God, the praise for evermore.

A PRAYER after Examination,  
for the assistance of God's Holy  
Spirit.

I.

**B**lessed holy Spirit, the eternal love of  
the Father and Son, the Comforter  
and Teacher of Truth, whom the Father by  
the Son promised to give them that ask;  
have mercy upon me, help my infirmities,  
keep my Soul and all its faculties lifted up  
unto the Throne of thy Grace, that they may  
not sink down into the vanities and follies  
of this Life.

II.

Let the words of my mouth, and the me-  
ditations of my heart, be always acceptable in  
thy sight, O Lord my strength and my redeem-  
er, in whose most holy Name and words, I  
sum up this my imperfect Prayer, in that most  
perfect Form of Prayer which he himself  
bath farther taught me in his holy Gospel.

Our Father, &c.

*A Confession of Sins.*

I.

**L**ord, forgive me all my sins in the  
Blood of my Redeemer; more  
particularly those sins against that in-  
ward



Part I. *A confession of Sins.* 39

ward and spiritual worship that is due unto thee ; for the wilful blindness of my understanding, in the not searching after thee ; in thy Word which testifieth of thee, nor in thy Work which magnifies thee.

II.

I beg Mercy for the want of saving Faith, and the weakness of that Faith when it is at the best ; and for the Fool in my heart that hath presumed to doubt of thy Being or of thy Providence.

III.

I beg Mercy for the stubbornness and perverseness of my will, that it hath neither done what thou do'st command, nor submitted with patience and humility unto thy fatherly corrections.

IV.

I beg Mercy for the sins of my affections, that have been turn'd into filthy fleshly lusts, that fight against the Spirit ; that I have had no fear of God before my Eyes ; no sorrow, but that I have not sinned enough ; no comfort and delight, but in the vanities of this life.

V.

I beg Mercy for that rash and immoderate anger that flashes out of my corrupt

40 *A confession of Sins.* Part 1.

rupt nature, and for every passion and perturbation of my Soul; for the hardness of my heart, that hath not opened the door, when the King of Glory hath vouchsafed to knock; and for the dead sleep of sin which I have long been in, without answering the calls of thy blessed Spirit, and the divine motions of thy Grace.

VI.

I beg Mercy for my negligent and unprofitable use of thy blessed and holy Ordinances, of thy Word preached, and receiving of thy holy Sacrament; and for not keeping the Sabbath as thou hast commanded.

VII.

I beg Mercy for the pride of my heart, and the vain exalting my self; for not giving honour nor Christian behaviour towards all persons; for the envy, hatred, malice and uncharitableness, and injury done unto my neighbours: For the filthiness and uncleanness of my life, in thoughts, words, gestures and actions.

VIII.

I beg Mercy for the injustice and oppression I have used; for murmuring against that condition of life wherein thou hast placed me; for my lying,  
flan.

Part 1. *Petitions for Graces* 41

slandering and evil-speaking; for every idle word, the sinful thoughts of my Heart, the whole body of sin, and the dominion it hath over me.

IX.

I beg Mercy for the sins I have drawn others into, and the consent I have given to others, the scandal I have given thy Gospel by my sinful life and conversation; for all my sins, of what nature, kind or degree soever they are: I beg it in the blood of my Redeemer, and in the merits of his Cross. And as I beg Mercy for my Sins, so I beg the grace of thy holy Spirit to establish me in thy Salvation.

*Petitions for Graces.*

I.

I Beg truth and sincerity in that inward and spiritual Worship which is due unto thee, and for more knowledg of thee and thy blessed will; for saving Faith to as great a degree as Mortality is capable of; for sanctified affections, such as may be lifted up on things above, and a Will conformable to thy blessed Will in all things.

II.

I beg the Love of thee with my  
whole

42 *Petitions for Graces. Part I.*

whole heart, that Fear of thee which is the beginning of Wisdom, a godly Sorrow that works Repentance unto Salvation, and those Comforts that flow from the blessed Spirit in the promises of Mercy, through Christ Jesus; for a holy Zeal to thy Law, and an Indignation against all sins.

III.

I beg a Heart of flesh that may be sensible of thy Judgments against Sinners, and of thy Mercies in Christ Jesus; and awakening out of the dead sleep of sin, that I may answer every Call of thy blessed Spirit, and every divine motion of Grace; for a sanctified use of thy blessed and holy Ordinances, and a Sanctity in all the actions of my life.

IV.

I beg a sanctified use of thy great and glorious Name, never to swear by it; but when it's a mark of divine Worship; and then to do it in Judgment, Righteousness and Truth; and to endue me with Humility, Self-denial, Sobriety, Charity, Justice, a Faith and a lively Hope grounded in thee.

V.

I beg the Grace to do thy Will as it is done by thy Saints and Angels in Heaven,

Part 1. *Meditations, &c.* 43

ven, with alacrity and constancy. I beg all the Graces of thy holy Spirit, which thou in thy divine Wisdom knowest in the salvation of my Soul; and I beg them in the blood of my Redeemer, and merits of his Cross.

Merciful Father, I beseech thee, that these sins (which I have with great weakness confessed and repented of,) may not rise up in Judgment against me, nor stand as a bar betwixt me and thy Mercies, in the comfortable receiving of thy precious Body and Blood; but mercifully grant, that with the holy signs thereof, I may receive the pardon of my sins, and the graces of thy holy Spirit to do thy will hereafter. *Amen.*

*Meditations on the Holy Sacrament.*

I.

Come unto me, all ye that are weary and heavy laden, and I will give you rest: Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your Souls: For my yoke is easie, and my burthen is light.

II.

Does my Saviour invite me, and shall I go? Shall a sinner dare to sit  
down

44 *Meditations on the* Part 1.

down at his Table? Does he invite, and shall I not go? Shall a wretch presume to refuse his Call? Rise then, my Soul, and take thy swiftest wings, and flie to the presence of this great Mystery.

I'I.

A Feast of holy Bread and holy Wine, in representation of thy most Sacred Body and Blood, where thy All-glorious Self is freely given to the meanest Guest; a Feast of Peace and Love, and incomparable Sweetness, to which thine own blest Mouth thus kindly calls us:

IV.

Come to me, ye that labour for holiness, and are oppress'd under the weight of your sins; ye that hunger after Heaven, and thirst to drink of the Fountain of Bliss, come to me, and I will refresh you with the Wine of Gladness and the Bread of Life.

V.

Come, ye that are weak, that ye may be strong; and ye that are strong, lest ye become weak: come, ye that have leisure, and here entertain your time; come ye that are busie, and here learn to sanctifie your Imployment; come all, and gather freely of this celestial

Part I. *Holy Sacrament.* 45

lestial Manna, and fill your souls with the food of Angels.

VI.

But stay, am I drest like a friend of the Bridegroom's, that I safely may come to this Marriage-supper? have I considered how chaste these eyes should be, which go to behold the God of purity? have I considered how clean that mouth should be, which presumes to eat the bread of Heaven? but most, how All-celestial that Soul should be, which aspires to an union with the Body of Christ?

VII.

Look, my Heart, look well into thy self, and *strictly* search every corner of thy breast: Alas, how poor, and dull, and empty are we; how infinitely unworthy so divine a Sacrament! yet are we called by him that can command, by him that sees and pities our miseries; he bids us come, he surely will receive us, and with his bounteous fulness supply our defects.

VIII.

Go then, my soul, to that sacred Table, and take thy part of that delicious Banquet; go all inflam'd with love and joy, and hope, and quench thy holy thirst with that Spring of Bliss. When  
thou

46 *Ejaculations, &c.* Part I.

thou hast tasted his everlasting sweetness, and feelest his heavenly Streams flow gently on thee, open thy happy breast, and suck those Waters in, and let them freely run over all thy Powers.

IX.

Let them soak deep to the root of thy heart, and turn thy barren heath into a fruitful land, fruitful in holy thoughts and pious words, fruitful in good, and just, and charitable deeds ; fruitful to thy self, in thine own improvement, fruitful to others in thy good examples. Praise the Lord, O my Soul, and all that is within me praise his holy Name, who saveth thy life from destruction, and feedeth thee with the bread of Heaven.

*Ejaculations at the Lord's Table.*

1. **I** Will praise thee, O God, with my whole heart, and worship towards thy holy Temple.
2. I have waited long to seek the Lord: my Soul doth wait, for in his Word do I trust.
3. With the Lord there is Mercy, and plenteous Redemption, and he will redeem me from all iniquities.

4. God



4. God is gentle, just and merciful, and will incline his ear, when I call upon him.
5. I will now pay my vows unto the Lord, even in the presence of all his People.
6. I will go unto the Altar of my God, and offer up to him the sacrifice of an humble heart.
7. So shall I be satisfied with the loving kindness of the Lord, and his praise shall be ever in my mouth.

*Prayers before receiving the holy Sacrament.*

I.

**O** Almighty God, who art infinite in Mercy, and art able to pardon more sins than I can commit; the stretcht-out arms of my dear Saviour on the Cross, can encompass the largest extension of my sins, and his Passion affords an overflowing Red-sea to cover them, that they may not become my confusion.

II.

*Springs of Mercy flowed from his Sacred Head, when he was crown'd with Thorns: because I advanc'd my head, and (with a stiff neck) oppos'd thy will, he bowed his bleeding head on the Cross: Rivers of Mercy flow-*

48 Prayers before receiving Part 1.  
flowed from his hands, to cleanse the oppression of mine.

III.

From his feet fastned and unmoved, issues a current of blood, because mine have been so swift to shed it; and lest I should want abundant supplies of Mercy, the Flood-gates stand open at his side, that so whilst Mercy and Mystery, Sacrament and Soul-satisfaction flow out all together, my leprosy may want no purgation, nor I in my languishing want support.

IV.

O then let his blood be my bath; purge me with Hyssop, and I shall be clean, wash me, and I shall be whiter than snow: and to expiate me for these Mercies, let deepest sorrow wound my Soul. O let it grieve my spirit that I have lived so long to the grief of thine! and let me grieve so long, that I can grieve no more.

V.

Make my Soul to ascend in an humble supplication, and let my Saviour's intercession procure thy acceptation of it; and give me such a Faith as may take possession of all I pray for; and lest my own trust should deceive me, when I have said Amen to my Prayers, do thou say Amen to my Amen; that so an establishment of blessings may be the Crown of my Soul: Which I beg through

Part 1. *Holy Sacrament.* 49

the merits and mediation of Jesus Christ, thy only Son and my Saviour and Redeemer. Amen.

I.

O eternal God, thou hast promised that at what time soever a sinner doth repent him of his sins from the bottom of his heart, thou wilt put away all his iniquities out of thy remembrance; besprinkle my polluted but penitent soul, in the blood of thy dear Son Jesus Christ: O let the blood of his wounds and the water of his side wash me clean, that I may with a pure clean soul come to eat and feast on the heavenly Banquet, the spotless Lamb which was slain from the beginning of the World.

II.

Extinguish, O Lord, all the fires of Hell, my Lust, Pride, Envy, Malice and all uncharitableness: Create in me, O God, a great longing after the Bread of Heaven, and a thirst after the Fountain of Salvation; that as the Hart pants after the water brooks, so let my Soul long now after thee, my Saviour and Redeemer. Amen.

D

Me-

*Meditations at the Lord's Table,  
seeing the Table spread, and the  
Elements set thereon.*

**T**Hou, O my God, hast prepared a Table for me ; whosoever eateth thereof, shall never hunger, or drinketh, shall never thirst.

Lord, grant that I may so eat the flesh of thy dear Son Jesus Christ, and drink his Blood, that my sinful Body may be made clean by his Body, and my soul washed through his most precious Blood ; and that I may evermore dwell in him, and he in me.

*When thou hearest the Minister say, Draw near with Faith, and take this holy Sacrament, then lift up thy heart to God, and say.*

O Lord, I am not worthy, by reason of my manifold sins, to approach before thee ; but seeing it hath pleased thee in mercy to call me, behold, in humility and obedience I come.

*When*

*When we hear the Minister read the Words  
of Christ's Institution, and see him  
order the Bread and the Wine,  
say,*

O Almighty God, who out of thy  
great love to us, didst send thine only  
begotten Son into the World to re-  
deem sinners, of whom I am chief, grant  
that I may receive him with a thankful  
and sincere heart.

*When we see the Bread broken, and the  
Wine poured out.*

1. I believe; Lord, help my unbelief.
2. My Saviour was broken for my sins  
upon the Cross, and suffered an ac-  
curSED Death.
3. By his Merits I wholly trust I shall  
escape the curse of that death which  
is due for my sins.
4. O wretched creature that I am, that  
I by my sins should thus wound the  
World's Redeemer!

*When the Minister is receiving in both  
kinds himself.*

O Lord, I am not worthy that thou  
shouldest come under my roof; but  
D 2 seeing

52 *Ejaculations before Part 1.*

seeing it is thy good pleasure to vouchsafe me this favour, cleanse me, I beseech thee, from all my sins, that I may entertain thee in a pure and sanctified heart unto my life's end.

*Ejaculations before the Bread.*

1. **M**ake haste, O my Soul ! Behold, thy gracious Master is dealing his Bread to those that hunger after Righteousness ; and if thy desires be as great as thy necessities, they will make thee flee to partake of his Bounty ; be not discouraged with thy unworthiness, for he gives to all men liberally, and upbraids no man, Lord give me evermore of that bread, that my Soul may be nourished to eternal life.

2. My Saviour with all the benefits of his bitter Death and Passion, doth now come to sanctifie and comfort my sinful Soul ; in full assurance whereof, I am to receive these Signs and Seals at the hand of his Minister.

*At the receiving the Bread, say after the Minister.*

The Body of our Lord Jesus Christ  
which was given for me, preserve my  
body

Part 1. *and after the Bread.* 53

body and soul unto everlasting life. I take and eat this in remembrance that Christ died for me, and will feed on him in my heart by Faith and Thank-giving.

Let thy crucified body deliver me from this body of sin and death.

*After the Bread.*

O blessed Jesus, I do heartily believe that thou wast crucified upon the Cross, and that for me, as well as for any other: And as I now have received this Bread broken, whereby my body shall be nourished; so I believe that I also have received in a spiritual manner thy body crucified, with all the benefits thereof, the full pardon of all my sins and transgressions, and the strengthening and refreshing of my sinful Soul. *Amen.*

*Ejaculations before the Cup.*

1. **O** What Preparation doth my gracious Master make for me, who thinks it not enough to give me his blessed Body, but is pleased also to pour out his most precious Blood, that I may drink thereof! Behold Lord, I thirst, and this Wine of joy makes me

54 *Ejaculations before* Part 1.

more impatient to taste of this Cup of Salvation and Thanksgiving. Thou that hast prepared it for me, make it thy holy Blood, and then it shall cleanse my Soul, and make me thine for ever.

2. O Lord, thou tookest in thy hand the cup of trembling, thou drakest out the very dregs thereof, and thy precious Blood was poured out like water for my sake.

3. Sweet Jesus, sustain me by this Bread, refresh me with this Wine, recover me with this Potion, cleanse me by this Effusion; that I may now at this present receive joyfully, return thankfully, live righteously and die happily.

4. And Lord grant that I may receive at this thy holy Table with that reverence here, that I may be a partaker of thy Heavenly Table hereafter.

*At the receiving of the Cup, say after the Minister.*

The Blood of our Lord Jesus Christ, which was shed for me, preserve my Body and Soul unto everlasting life: I drink this in remembrance that Christ's blood was shed for me, and am thankful. O let it purge my conscience from dead Works, to serve the Living God.

*Eja-*



*Ejaculations after the Cup.*

1. **I** Have sworn, and am stedfastly purposed to keep thy righteous Judgments.

2. To thee therefore, O thou blest'd Fountain of eternal sweetness, do I address my joyful Soul, to love and honour thee to my life's end.

3. Lord Jesus accept of me, and so powerfully and graciously assist me, that I may savingly behold thee in thy holy Ordinances.

4. That I may clearly see, and joyfully confess what great things thou hast done for my poor Soul.

5. O let this my humiliation before thee, be a pleasing sacrifice unto thee for his alone sake, whose precious life thy rich mercy hath sacrificed to thy justice for me.

6. Lord hear me, and have mercy on me, for his alone sake whom thou hast freely given unto me; that I may truly and faithfully love thee, devoutly serve thee, earnestly embrace thee, and eternally enjoy thee.

54 *Ejaculations before* Part 1.

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56 *A Thanksgiving after Part I.*

*A Thanksgiving after the receiving  
of the Sacrament.*

I.

**O** Thou fountain of Goodness,  
I do truly believe, that thy blood  
was shed out of thy Body, as verily as  
I have received the Wine apart from  
the Bread; and that for the remission  
of my Sins, as well as any others.

II.

And I do also believe, that with this  
Bread and Wine, I have received thy  
precious Body and Blood, whereby my  
Soul is purified, and my Sins fully  
washed away; and that according to  
thy promise, I shall never hunger nor  
thirst any more, because with this Bread  
and Wine I have received thy Flesh,  
which is Meat indeed, and thy Blood,  
which is Drink indeed; with which I  
humbly pray thee to cherish and nourish  
my poor Soul, and to increase in  
me a hearty love and affection to these  
my fellow-members, who have at this  
time participated with me.

III.

And O thou who art Alpha and Omega,  
in whom there is no shadow of  
change; work in us all, I beseech thee,  
such

Part 1. *the Sacrament.* 57

such a stability of mind, that we may no more start aside like broken bows, but that having our hearts whole with thee, we may continue stedfast in thy covenant to our lives end, and that nothing may be able to separate us from thy love; which I humbly beseech thee to grant, for thy Mercies sake. *Amen.*

IV.

I blefs and Praise thy holy Name, O Lord, for that thou in mercy vouchsafest to accept me at this thy Table, among the rest of thy elect and chosen people, and that thou hast so graciously fed my languishing Soul with the most precious Body and Blood of Christ.

V.

I confess, O Lord, I am not worthy of the least of all thy Favours; but seeing it is thy will and good pleasure to have mercy upon me, give me grace, I most humbly beseech thee, to walk worthy of this thy Mercy in holiness and newness of life: to the Glory of thy holy Name, and the salvation of my poor sinful Soul.

VI.

And, O Lord, I beseech thee, hold the same temper over me, that so living here a while in thy fear, and departing

58 *Sentences, &c.* Part 1.

hence in thy faith, I may be received into thy favour; and that, Lord, for thy Name sake, for thy Glories sake, and for thy Mercy sake, in Christ Jesus, my only Mediator and Advocate, who died upon the Cross for my sins, and rose again for my Justification. *Amen.*

*Then joyn with the Congregation in Prayer and Thanksgiving, praising God for his goodness; and so depart lovingly together with chearful hearts, concluding with this blessing, saying it after the Minister.*

The peace of God which passeth all understanding, keep our Hearts and Minds in the knowledg and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst us and remain with us always. *Amen.*

Going Home :

*As thou art going Home, and seest any object of Charity, then call to mind some of these Sentences.*

**T**O do good, and to distribute, forget not: For with such sacrifices

fices God is well pleased, *Heb. 13. 16.*

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the Love of God in him?

*John 3. 17.*

Give Alms of thy Goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee, *Job 4. 7.*

Blessed is the man that provideth for the sick and needy, the Lord shall deliver him in the time of Trouble, *Psal. 41. 1.*

He that hath pity upon the Poor, lendeth unto the Lord; and that which he hath given, will he pay him again, *Prov. 28. 19.*

*Meditations to be used at any time.*

I.

**O** How secure and sweetly do they sleep, who go to bed with a quiet conscience, who after a day of faithful industry, in a course of just and pious living,

II.

Lay down their wearied heads in peace, and safely rest in the bosom of  
Pro-

Providence! if they awake, their conscience comforts them in the dark and bids them not fear the shadow of death.

## III.

No, nor even death itself; but confidently look up and long for the dawn of that eternal day. This to our Souls should be our care, to note, censure and correct our selves:

## IV.

To strive for mastery over the passions that molest us, and dismiss from our Thoughts what no way concerns us.

## V.

Are not our own occasions business enough to fill as much time as this life deserves? Does not the other at least deserve every minute of leisure we can spare from this?

## VI.

Let then the worldly pursue their wicked liberties, and say and do as they think fit; what's that to thee, my soul, who shalt not answer for others, unless thou some way make their faults they own?

## VII.

Thy pity may grieve, and thy charity endeavour; but if they will not hear, follow thou thy God, follow the way that leads to truth; follow the truth that leads to life.

## VIII.



## VIII.

Follow the steps of thy beloved Jesus, who alone is the way, the truth, and the Life : Follow his Holiness in what he did ; follow his Patience in what he suffered.

## IX.

Follow him that calls thee with a thousand promises ; follow him that crowns thee with infinite rewards ; follow thy faithful Lord, O my soul, to the end, and thou'rt sure in the end to possess him for ever.

*Meditations upon DEATH.*

## I.

**S**Hall we be murmuring still ? Our life is but a span, and that exposed to innumerable sorrows. Does not the very shortness abate its miseries ? Do not those many miseries commend its shortness ?

## II.

Should not we rather rejoyce at the sight of death, that whene'er it comes, still brings us advantage ? if in our age, 'tis a Haven of Repose, and ought to be welcome after so long a Voyage.

## III.

If in our youth it prevents a thousand Calamities, a thousand dangers of ruining our Souls; if by an ordinary Sickneſs, 'tis the courſe of Nature; if by an outward Violence, 'tis always the will of Heaven.

## IV.

What need we fear how many deaths there are? we are ſure there can be but one for us: Dying is an act to be done but once; and once well done, we are happy for ever.

## V.

Lord, we confeſs thy decrees are juſt, and our ſelves the cauſe of all our miſeries; we ſacrifice our youth to ſport and folly, and our manly years to luſt and pride.

## VI.

We ſpend our old age in Craft and avarice, and begin not to live till we are ready to die; then we bewail the ſhortneſs of our time, when our ſelves have prodigally thrown it all away.

## VII.

We lead a looſe and negligent life, and then complain death takes us un-awares. Our days are perhaps too few to grow rich, or ſatisfy the ambition of a haughty Spirit.

## VIII.

## VIII.

But to be taught the love of God, the meek and humble life of Jesus, requires not so much the number of years, as the faithful endeavours of a pious mind.

## IX.

Could we bestow, on the improvement of our Souls, the time we so vainly trifle away, our day would be short enough not to seem tedious, and long enough to finish our appointed task.

## X.

And what, O Lord, is our business here, but to trim our Lamps, and wait thy coming? but to sow the immortal seed of hope, and expect hereafter to reap the increase?

## XI

No matter how late the fruit be gathered, if still it go on in growing better; no matter how soon it fall from the tree, if not blown down before it be ripe.

## XII.

O thou most just, but secret providence, who governest all things by the counsel of thy will, whose powerful hand can wound and heal, lead down to the grave, and bring back again.

## XIII.

Strike as thou pleasest our health,  
our

64 A Prayer at the, &c. Part 1.

our lives, we cannot be safer than at thy disposal; only these few requests we humbly make, which, O may thy clemency vouchsafe to hear.

XIV.

Cut us not off in the midst of our folly, nor suffer us to expire with our sins unpardoned, but make us, Lord, first ready for thy self, then take us to thy self, in thine own fit time.

A Prayer at the hour of Death.

**I**N the midst of life, we are in Death;  
of whom may we seek for Succour,  
but of thee, O Lord, who for our Sins art  
justly displeased? yet, O Lord most holy, O  
God most mighty, O holy and merciful Savi-  
our, remember the work of thy hands, and  
the purchase of thy Blood; give not up this  
thy departing Creature unto the bitter  
pains of Eternal Death: Lord, re-  
member now thy great Mercy, and thy bloody  
sufferings, death and passion; let thy bowels  
melt in tender Compassion towards this per-  
son in this great Extremity: Shut up Hell  
and open Heaven, that he may behold those  
things which belong unto his Peace. O Lord,  
destroy not; O Lord, forsake not; O Lord  
most holy, O God most mighty, O holy  
and merciful Saviour, thou most worthy  
Judge

Part 1.      A Hymn.      65

*Judge Eternal, suffer not this Person, at  
his last hour for any pains of death to fall  
from thee. But we beseech thee, conduct  
him through the Valley of the shadow of  
Death, unto the Land of Everlasting Life,  
through Jesus Christ our Lord.*

Our Father, &c.

---

A H Y M N.

I.

**T**IS not for us and our proud hearts,  
O mighty Lord, to chuse our parts,  
But ask well what thou giv'st;  
'Tis not in our weak pow'r to make  
One step o'th' way we undertake,  
Unless thou us reliev'st.

II.

What thou hast given, thou canst take,  
And, when thou wilt, new gifts canst  
(make;  
All flows from thee alone:

When

*When thou didst give it, it was thine ;  
When thou retook'st it, 'twas not mine ;  
Thy will in all be done .*

## III.

*It might perhaps too pleasant prove,  
Too much attractive of my love ;  
So make me less love thee .  
Some things there are, thy Scriptures say,  
And Reason proves, that Heaven and they  
Do seldom well agree .*

## IV.

*Lord, let me then sit calmly down,  
And rest contented with my own ;  
That is, what thou allow'st .  
Keep thou my mind serene and free,  
Often to think on Heav'n and thee,  
And what thou there bestow'st .*

## V.

*There let me have my portion, Lord,  
There all my losses be restor'd,  
No matter what falls here .  
Is't not enough that we shall sing,  
And love for ever our blest King,  
Whose goodness brought us there ?*

## VI.

Great God, as thou art one, may we  
With one another all agree,

And in thy praise conspire :

May Men and Angels joyn and sing  
Eternal Hymns to thee their King,  
And make up all one Quire.

## A Hymn.

## I.

**M**Y God, to thee our selves we owe,  
And to thy bounty all we have ;  
Behold, to thee our praises bow,  
And humbly thy acceptance crave.

## II.

If we are happy in a Friend,  
That very Friend 'tis thou bestow'st ;  
His power, his will to help our end,  
Is just so much as thou allow'st.

## III.

If we enjoy a free Estate,  
Our only Title is from thee ;

Thou

*Thou mad'st our Lot to bear that rate,  
Which else an empty blank would be.*

## IV.

*If we have health, that well-tun'd ground,  
Which gives the musick to the rest,  
It is by thee our Air is sound,  
Our Food secur'd, our Physick blest.*

## V.

*If we have hope one day to view  
The glories of thy blissful face,  
Each drop of that refreshing Dew  
Must fall from Heav'n and thy free Grace.*

## VI.

*Thus then to thee our Praises bow,  
And humbly thy acceptance crave,  
Since 'tis to thee our selves we owe,  
And to thy bounty all we have.*

## VII.

*Glory to thee, great God, alone,  
Three Persons in one Deity;  
As it hath been in ages gone,  
May now, and still for ever be.*



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A  
New-Year's-Gift.

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P A R T II.

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MEDITATION I.

*Of Repentance and Amendment  
of Life.*

Lam. 3. 40. *Let us search and try our ways,  
and turn again unto the Lord.*

I.

WE are now so much nearer our  
Grave; and all the World is grown  
older by a year; the Portion of the  
Wicked

70 *Of Amendment of Life. Part 2.*

Wicked is so much less; and the time of punishment so much approach'd. The sufferings of the patient are so much diminish'd, and their hopes of delivery so much increast.

II.

They who have spent this day in sin and folly, see all their thoughts now vanish like a dream. They see all's past but a fear of revenge, and the best that can follow it is a bitter Repentance; but such as have wisely bestowed their time, and made another new step towards Heaven, they see their Joys come to meet them in the way, and still grow bigger as they come, till by a holy death they joyn in one, and dwell together for eternal Ages.

III.

O thou blessed Author of all our Hopes, and perfect Satisfier of all our Wishes! Do thou instruct us in this great wise truth, and let every evening renew it in our minds, that the things of this world are of little import, since its Joys and Grievs last but for a time; but the future Estate most infinitely concerns us, where life and death endure for ever.

IV.

We are nearer indeed the end of our life; but what are we nearer the end for  
which

Part 2. *Of Amendment of Life.* 71

which we live? What have we done, my Soul, to day, that's truly advancive to our last great Home? Have we encreast our esteem of Heaven, and settled its love more strongly in our **Hearts**? Have we avoided any known temptation, or faithfully resisted, when we could not avoid? Have we interrupted our customary faults, and checkt the vices we are most inclined to? Or have we embraced the opportunities of good, which the Mercy of Providence has offer'd to our hands? Have we industriously contrived occasions, to improve as we are able, our selves and others?

V.

Alas! dread Lord, what do we see, when seriously we look into our guilty selves, when we reflect on our former Years, nay, even the Follies but of this one Day? so many Hours mispent in nothing, so many abused in worse than nothing!

VI.

Pardon, O meek Redeemer, what our passions have done; and favourably supply what our weakness has omitted; make us hereafter more carefully watch, that our time unprofitably slide not away; make us select every day some fit retreat, to study the knowledge of  
our

72 *Of Amentment of Life.* Part 2.

our selves and thee; our selves, to correct our many Infirmities; and thee, to adore thy infinite Perfections.

The P R A Y E R.

**O** Gracious Lord, whose Laws are but necessary Rules of Soul-saving Love, and whose Commands are but efficacious Advices of what our Nature requires to grow happy; quicken, we beseech thee, the slackness of our Obedience to them, by often reflecting on this thy generous Goodness; and grant, that the ready observance paid by all other Creatures, to thy least will in serving us, may so reproach our perverse resisting the guidance of thy sweet Spirit, towards our own only good, which thou kindly callest thy service, that we may feel our selves confounded with shame at our notorious Follies, and be henceforth apter to learn by all the World about us, our Duty to thee, through our Lord Jesus Christ, thy Son and our Saviour. Amen.

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MEDI-

## MEDITATION II.

*Of the Glories of Heaven.*

*Pſal. 19. 1. The Heavens declare the Glory of God: and the Firmament ſheweth his Handy-work.*

## I.

**L** Et them, O Lord, ſeek other Delights, who expect no Felicity from thee: Let them fill up their Time with other Employments, who think thy Rewards not worth their Labour; as for thy Servants, our chief content ſhall be, to meditate the Glories prepared for us above, all the few Years we live ſhall ſpend themſelves to purchaſe that one Eternal Day.

## II.

That Day whoſe brightneſs knows no Night, nor ever fears the leaſt eclipse, whoſe chearful Brow no Cloud o're-caſts, nor Storm moleſts the paſſage of its Rays, but ſtill ſhines on ſerene and clear; and fills with ſplendour that ſpacious Palace; it needs not the fading luſtre of  
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our Sun, nor the borrowed silver of the Moon: the Sun that rises there, is the Lamb; and the Light that shines, the Glory of God.

III.

O how beauteous Truths are sung of thee, thou City of the King of Heaven! thy Walls are raised of precious Stones, and every Gate is of one rich Pearl: thy Mansions are built of choicest Jewels, and the Pavement of thy Streets are transparent Gold; down in the midst runs a crystal River, perpetually flowing from the Throne of God; there all along those pleasant Banks, deliciously grows the Tree of Life, healing all Wounds with its balmy Leaves, and making immortal all that but tast its Fruits.

IV.

Thus is the Holy City built; thus is the new *Jerusalem* adorn'd. O fortunate and glorious City! how free and happy are thy glad Inhabitants: Every Head wears a Royal Crown, and every Hand a Palm of Victory. Every Eye over-flows with Joy, and every Tongue with Psalms of Praise. Behold, O my Soul, the Inheritance we seek; and where can we find more Riches to invite us? Behold the Felicities to which we are called; and where can we meet such Pleasures to entertain us?

V.

## Part 2. *Of the Glories of Heaven.* 95

Away then all vain and worldly Desires; be banisht ever from molesting my Peace. Descend thou blessed Heaven into my Heart, or rather take up my Heart to thee, thy Joys are so great to enter into me: O make me fit to enter into them, make me still think on my Country above, and there establish my Eternal Home, where I shall dwell perpetually in the view of my God, and be filled for ever with the sweetness of his Presence. For if these Imperfect Shadows so sweetly please, how will the Real Substance transport our Hearts?

### The PRAYER.

O God, who graciously woo'st us to our Eternal Inheritance, by describing its Inexpressible Glories all manner of ways which are apt to work upon our low conceits, that they may fitly insinuate themselves, and become by degrees absolutely master of our hearts. Bring them, we beseech thee, still seasonably into our memories, and so strongly settle them in our affections, that our Souls being wholly ravish'd with those great hopes, all temptations and vanities of this World may fly unconcernedly by us, and never be able to distract our entire, and steady, and daily strengthening desires, of entring once for ever into possession of

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of thy Kingdom, through our Lord Jesus  
Christ, our only Saviour and Redeemer. A-  
men.

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### MEDITATION III.

#### *Of God's Providence.*

1 Pet. 5. 7. *Cast all your care upon God,  
for he careth for you.*

#### I.

**M**Y God, in every thing I see thy  
Hand; in every passage thy gra-  
cious Providence. Thou wisely govern-  
est us in all our ways, and preventest  
with thy Mercies all our wants. Thou  
callest us up in the early Morning, and  
givest us light by the beams of the Sun,  
to labour every one in their proper Em-  
ployment, and fill the little place ap-  
pointed them in the World.

#### II.

Thou providest a rest for our weary  
Evening, and favourest our sleep with a  
shady darkness, to refresh our Bodies in  
the peace of Night, and save the waste  
of our decaying Spirits. Again, Thou  
awakest

Part 2. *Of God's Providence.* 97

awakeſt our drowſie Eyes, and bidſt us return to our daily task. Thus haſt thy Wiſdom mixt our Life, and beauteouſly interwoven it of Reſt and Work, whoſe mutual changes ſweeten each other; and both prepare us for our greateſt Duty of finiſhing here the Work of our Salvation, to reſt hereafter in thy Holy Place.

III.

Lord, how thy Bounty gives us all things elſe, with a large and open Hand! Our Fields at once are covered with Corn, and our Trees bow under the weight of their Fruit. At once thou filleſt our Magazines with plenty, and ſendeſt us whole ſhowers of other Bleſſings. Only our time thou diſtilleſt by drops, and never giv'ſt us two moments at once, but takeſt away one when thou lendeſt another, to teach us the price of ſo rich a Jewel.

IV.

That we may learn to value every hour, and not childiſhly ſpend them on empty trifles; much leſs maliciously murder whole days, in purſuing a courſe of ſin and ſhame. Lord, as thou haſt thus taught our Ignorance, ſo let thy Grace enable our Weakneſs, wiſely to manage the time thou giv'ſt us, and ſtill preſs on

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to new degrees of Improvement ; that with our few, but well-spent Years, we may purchase to our selves a blessed Eternity.

V.

O thou in whose indulgent Hands are both our Time and our Eternity ! whose Providence gives every Minute of our Life, and governs the fatal Period of our Death ! O make us every Evening still provide to pass with comfort that important Hour : Make us still balance our Accounts for Heaven, and strive to encrease our Treasures and Holiness, that if we rise no more to our acquaintance here, we may joyfully waken among thy blessed Angels, there to unite our Hymns with theirs, and sing Hallelujahs for evermore.

The P R A Y E R.

O God, whose gracious Providence vouchsafes to put us frequently in mind of our own and the World's last end, by burying every day in the silent grave of Night ! sweeten, we humbly beseech thee, and render familiar to our expectation those terrible Periods of Time, by our constant due use of this, to even our Accounts with thee, and fit our selves for sleep with a devout composure of our Souls

*Souls to their eternal rest: And grant that our yielding so often, and so easily, at the summons of our drowsie humours, to suspend for some hours all Operations of the whole Man, may teach our Souls to reflect themselves into a more reasonable willingness of serving thee; that when thou lay'st our Bodies in the Bed of Dust, we may expect a Joyful Resurrection of our Souls to Eternal Life, through our Lord and Saviour Jesus Christ. Amen.*

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## MEDITATION IV.

*Of bearing Affliction.*

*Psal. 119. 92. Unless thy Law had been my delight, I should then have perished in mine affliction.*

## I.

**O** My Soul, sit down in Peace, and rest secure under the Almighty's Protection: Let us not disturb the Order of those Mercies which our God has design'd us in his Eternal Counsels. Every Accident may be turned into Vertue; and every Vertue is a step to our

**Glorious End.** If our Affairs succeeded, let us praise our great Benefactor, and think what he'll give us hereafter, who so favours us here. If they miscarry, let us yield to the Will of Heaven, and learn by our Crosses in this World, to betake us to the other. Whatever happens, let this be our constant Rule, to provide for the Future Life, and be content with the Present.

## II.

Shall we not patiently accept a little evil, from him that has given us so much good? Shall the being without some one thing we need not, more sensibly affect us, than the having all we need? Ingrateful we! The common Benefits we all enjoy deserving the Thanksgiving of a whole Life; the Air we breathe in, and the Sun that shines on us; the Water and the Earth, that so faithfully serve us; the exercise of our Senses, and the use of our Wits, if not in excellence, at least to some degree: All these, O Lord, thou generally givest to the good and to the bad; and for the least of these, none can praise thee enough.

## III.

What shall we say to those high supernatural Blessings? the Son of God to redeem us, and Heaven to reward us?

What

What shall we say? can we yet complain, because some few, perhaps, are more prosperous than we? Should we not rather look down on the many below us, and be thankful to see our selves more favour'd than they? Should we not reckon o're the Miseries of Mankind, and bless our God, that hath so preserved us? Had we some desperate Canker breeding on our Face, or noisom Leprosie spreading over our Skin, (these, we must all confess are incident to our Nature, and more than these due to our Sins.)

## IV.

What would we give to be as now we are? how gladly change for a moderate Affliction? 'Tis but interpreting our worst Condition well, to find Motives enough for our Gratitude to God: 'Tis but interpreting our best Condition forwardly, and find Defects enough to think our selves miserable. Did we adore, as we ought, the Wisdom of our God, we should easily trust him to Rule his own World. Could we understand the Secret Character of his Decrees, we should read in each Syllable a perfect Harmony. Teach, O thou blest Enlightner of our Minds, teach us to expound thy Actions in a fair Sense.

## V.

Suffer us not to follow our private Spirit, lest we create to our selves a voluntary misery. Still let us construe the the Afflictions thou sendest us, as means to correct, and not to destroy us; to prevent some sin, or practise some virtue; and when we need our Crosses no longer, thou wilt take them away. Meanwhile, O gracious Lord, make us wait thy time, and not impatiently prescribe limits to thee. Make us rejoyce that our Lots are in thy hands; but O let thy Mercy chuse favourably for us. Dispose as thou pleasest our Condition here; only our Portion hereafter, let it be with thy Blessed.

## The P R A Y E R.

**O** God, the *Eternal source and necessity of Being, on whose free overflowing, that of thy whole Creation every moment depends, strike, we beseech thee, our hearts with a continual dread and reverence of thy absolute Dominion, which shouldst thou but never so little suspend thy bounty, we should instantly vanish all into nothing. And grant that as we know thou preservest this World, to grow daily riper for the other, to which thou hast ordain'd it, we may by Grace so bus-*



*busband our time here, as in the next Life to possess thy Eternity, through our Lord Jesus. Amen.*

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MEDITATION V.

*Against Pride.*

Prov. 11. 2. *When Pride cometh, then cometh shame ; but with the lowly is wisdom.*

I.

**S**Peak no more proudly, vain Dust ; nor provoke any longer the Living God. Seal up thy lips in humble silence, and tremblingly remember his dreadful Judgments. Remember how the Earth open'd it self, and swallowed up alive so many thousands ! Remember how the Clouds rain'd fire and brimstone, and buried whole Cities in their own ashes ! Remember how the general Deluge o'respread the world, and swept away, almost all mankind ! Remember and ask the cause of all this Ruin, and tell it aloud to the bold Offender.

II.

## II.

Tell him, 'twas Sin, and such as his, that draw upon them such swift Destruction. Sin threw the Angels down from Heaven, and chain'd them up in eternal Darkness; sin banished *Adam* out of Paradise, and turned that delicious Garden into a Field of Weeds. O God, how terrible is thy mighty Arm, when thou stretchest it forth to be avenged on thine Enemies! O Sin, how fatal is thy desperate malice, that pulls on our heads all the thunder of Heaven.

## III.

O my Soul, how dull and senseless are we, to sleep secure, as if all were safe! Can we repeat these amazing Truths, and not tremble at the Wrath of the Divine Justice? Can we consider the deplorable end of Sinners, and still go on in the ways of sin, even while we sing Praises, O glorious Lord! Our very Duty should fear before thee. What should corrupted Nature then do, when it sees it self ready to offend thee? What should a guilty Conscience do, when it sees it self ruined by offending thee?

## IV.

Strike thou our hearts, O thou infinite Majesty, with an awful reverence of thy great Name. Correct our many levities

ties into a pious Sadness, and break our proud hearts into an humble contrition. Still may our Consciences cry aloud within us, Dare you commit this evil, and sin against your God? Dare you commit this evil, and undo your selves, and plunge your own Souls in everlasting torments? Forbid so rash a madness, gracious Lord, and make thy Judgments on others Mercies to us. For who is like thee, O Lord, terrible in thy Judgments! And who is like thee, amiable in thy Mercies!

### The P R A Y E R.

**O** God, who by Hopes and Fears, the main swayers of our Nature here, hast graciously provided to counterpoise our weight downwards, and sustain our faint progress up to thee in thy Kingdom; grant, we humbly beseech thee, that the many Examples of thy dreadful Judgments on obstinate and incorrigible sinners, may strongly overawe our Pride, with other Vices and Impenitence, and thy many more eminent instances of Indulgence and Mercy to the penitent and truly desirous of Vertue, may encourage our weakness, and make us effectually endeavour to gain it. And this I humbly beseech thee, for Jesus Christ his sake. Amen. I

## MEDITATION VI.

*Against Sloth.*

Prov. 12. 24. *The hand of the diligent shall bear rule, but the slothful shall be under tribute.*

## I.

**R**etire, O my Soul, into thine own bosom, and search what thou aimest at in all: Where do'st thou place thy chief felicity? And whither tend thy strongest desires? Go to the Great and Prudent of the World, and learn of them to chuse thy Interests. Do they not there increase their Estates, where they mean to spend most of their life? Do they there project their Mansion-seat, in a Country through which they pass as Travellers? No more, my Soul, should we build our best hopes on the sandy foundation of this perishable Earth.

## II.

Where, sure we are, we cannot stay long, and are not sure we shall stay a little. O thou eternal Being, who changeest not, yet art the cause and end of all our Changes! Who still remainest  
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the same rich fulness in thy self, and the same bright Glory to all thy blessed ; teach us, O Lord, to use this transitory life as Pilgrims returning to their beloved home, that we may take what our Journey requires, and not think of settling in a foreign Country, but wisely forecast our Treasures so, to be happy where we must always be, without any trouble or molestation.

## III.

When thou hast found thy happy end, and found it the only good that lasts for ever, study, O my Soul, to know still more ; and still more value those immortal Joys. Strive for so glorious a Prize with thy whole force, and the utmost strainings of all thy faculties. Purchase at any rate that blest Inheritance, and wisely neglect even all things else, all that divert thee from thy holy course, or but retard the speed of thy advance. For though the least in the Kingdom of Heaven be happy enough, where every Vessel is filled to the brim,

## IV.

Yet to enlarge our Capacity to the least higher degree, deserves the busiest diligence of our whole life. Shall the industrious Bee endure no rest, but fly, and sing, and labour all the day? Shall the  
un-

unwearied Ant be running up and down, to fetch and carry a few grains of Corn? And we, for whom all Nature so fully works and tires it self in perpetual motion, for whom the tender Providence of God commands his Angels to watch over us, for whom the holy Jesus came down from Heaven, and spent a whole life in continual labour,

## V.

Shall we sleep on in a drowsie sloth, and not stir a finger to help our selves? Awake, my Soul, and chide thy sluggish thoughts, and let their stupid folly plainly know, we have a store to provide, as well as Ants, and infinitely richer than their poor hoard. We have a work to do as well as Bees, and far more sweeter than all their Hony. What can so nobly enrich an immortal Soul, as still to be gathering a stock for Eternity? What can so highly delight one that every day improves, as daily to see the increase of his hopes?

## VI.

O blessed hope! be thou my chief delight, and the only Treasure I covet to lay up; be thou the quickning life of all my Actions, and sweet allay of all my Sufferings; so shall I n'ere refuse the meanest labour, while I look to receive  
such

such glorious Wages. So shall I ne're repine at any temporal Loss, while I hope to gain such eternal Rewards. Lord, while we breathe, make us live to thee; and when we expire, depart in thy peace: That, whether we live or die, we may be always thine, and to live with thee in life everlasting.

### The P R A Y E R.

**O** God, whose eternal Providence has imbarkt our Souls in the Ship of our Bodies, not to expect any Part or Anchorage on the Sea of this World, but steer directly through it to thy glorious Kingdom! Grant, we beseech thee, that daily reflecting with what care and diligence the wretched Adventurers for all sorts of Vanity pursue round about us their desperate courses, we may feel our selves confounded with just reproach, who knowing our engagement on so important a Voyage, yet take so little pains to perform it. Preserve us, O Lord, from sloth, and from the dangers that on all sides assault us, and keep our Affections still fitly disposed to receive thy holy Inspirations; that carried sweetly and strongly forward by thy holy Spirit, we may happily arrive at last in the Haven of Eternal Salvation, through Jesus Christ our Lord, Amen.

## MEDITATION VII.

*On the Vanities of the World.*

Eccles. 1. 14. *I have seen all the works that are done under the Sun, and behold, all is vanity and vexation of Spirit.*

## I.

**T**ELL me, you eager lovers of the world, what 'tis you aim at in all your pretences; ye weary your bodies with restless labour, and afflict your minds with perpetual care; day and night you are still perplexed, still busily plotting to compass your own ends. Tell me what are those ends you so long have sought; and I will tell you what you soon will find. While they are many, they but distract your thoughts, and often engage in a quarrel among themselves. One end, and one alone is the way to Peace; and on that one must all the rest depend.

## II.

'Tis true, and by that rule we guide our lives; whate're we undertake is only



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ly to be happy. 'Tis to be happy that we strive to be great, and enrich our selves by defrauding others; 'tis to be happy that we run after pleasures and covet in every thing our own proud will. But we, alas! mistake our happiness, and foolish'y seek where 'tis not to be found, as silly children think to catch the Sun, when they see it setting at so near a distance, they travel on, and tire themselves in vain; for the thing they seek is in another world.

III.

Just so we judge, and just so we are deceived, when we think to meet with Heaven upon Earth. This world, alas! has now no Paradise; but all its fruits are weeds and thorns, all dangerously mixt with occasions of sin; all sprinkled over with the bitterness of Sorrow. What did we ever passionately love, but still in the end it made us repent? Nay, the best end was heartily to repent, and learn by our falling to tread more sure.

IV.

Pity us, O Lord, who live below in the dark, still wishing for rest, but finding none; scatter those mists of passion that blind our eyes, and shine upon us with thy beauteous light; convince us throughly there is a better World than  
this

this, a happier People than those we know : Let us every day begin our Journey thither, and fit our selves for that blessed place.

## V.

If thus our nature tend to happiness, there's sure some happiness to content our nature ; sure the all-wise Creator has provided means to satisfie the appetites which himself has made. Doubt not, my Soul, the bounty of thy Lord ; but turn all thy fear on thine own unworthiness : Look up and see a rich delicious Land, that flows with sweeter streams than Milk and Hony ; look up and see a glorious City, incomparable braver than the Courts of Kings ; behold the blessed Angels shining on their Thrones, and all the heavenly Saints triumphing with their Hymns ; behold the Glory wherewith their Lord has Crown'd them in the solemn day of their espousals with himself.

## VI.

Look up yet higher, O my Soul, and see the sacred Humanity of thy dear Redeemer, that blessed Jesus who dyed for us on the Cross, and now invites us to partake of his Crown ; see, and rejoyce in those eternal Honours which Heaven and Earth pay to their King ; look up  
once

Part 2. *of the World, &c.* 113

once more, and infinitely farther, and humbly admire the unspeakable mystery, see and adore the Sovereign Deity, essentially full of its own blest Light, full and overflowing into all his Creatures; which shine as little Beams derived from him.

VII.

When thou hast seen all this, my Soul, and stay'd and dwelt a while among those Wonders, turn down thine Eye towards the Earth again, and see the petty things that entertain our Minds: What is a name of Honour, or a momentary pleasure, compared to the Bliss of an Eternal Paradise? What is a Bag of Mony, or a fair Estate, if counterbalanc'd with the Treasures of Heaven? how narrow there do our greatest Kingdoms seem! How small a Circle is the whole Globe of the Earth! Cities and Towns shew like little Hills; and the busie World, but like a swarm of Ants, running up and down, and jostling one another; and all this stir for a few Grains of Corn

VIII.

O Heaven! let me again lift up mine eyes to thee, and take a fuller View of that glorious Prospect: There let me stand and fix my steady sight, till I have

have look'd my self into this firm Judgment, all the most prosperous Fortune can here possess, or even the largest Fancy possibly imagine, all is an idle Dream to those real Joys, an absolute Nothing to that solid Felicity. The just shall be as Lillies planted in Paradise, and flourish for ever in the presence of God. If we perform with them the part of faithful Servants, we shall surely, with them, have the portion of Children.

### THE PRAYER.

**O** Almighty God, remove far from me Vanity and Lies, and whatever else is prejudicial to me; grant that I may love thy Law, and delight my self therein all the day long: For I have sinned against thee, and dealt very wickedly, and have added to the number of my Fore-fathers numberless Transgressions, and instead of bringing forth the fruits of Righteousness and Holiness, I have turned all thy Blessings, Graces and Mercies into Wantonness; so that I have provoked thine anger from the first time I came into this World, to this very hour; but, O Lord, I beseech thee, preserve me from sin for the time to come, for without thy Grace preventing me, I cannot but sin; visit me therefore, O Lord, with thy  
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Part 2. of the World, &c. 115

Salvation, that I may live undefiled in the way of thy Commandments, and see the Felicity of thy Chosen, and rejoyce and give thanks with thine Inheritance. To this end send thy Holy Spirit into my Heart, to teach me to deny all ungodliness and worldly lusts and to live soberly, righteously and Godly in, this present evil World, and to have always in remembrance the great account which I am to give at the last day, before the Tribunal of the Almighty. Lord, fit me for the hour of Death, that I need not fear the day of Judgment. Amen.

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MEDITATION VIII.

*Of the Almighty's Protection.*

Psal. 91. 1. *Who so dwelleth under the Defence of the most high, shall abide under the shadow of the Almighty.*

I.

Not unto us, O Lord, not unto us; but unto thine own blest Name give we all the Glory. When we have applied our utmost Cares, and used  
all

all the diligence that lies in our power, what can we do, if we do not look up to thee, and second our endeavours with Prayers for thy Blessings? When we have implored thy gracious mercy, and offer'd thee our dearest Sacrifice to obtain it, what can we do but submit our Hopes, and expect the event from thy free goodness?

## II.

We know, and thou thy self hast taught us, unless thou defendest the City, the Guard watches but in vain: We know, and our experience tells us, unless thou reach forth thy hand, we are presently in danger of sinking. Every moment of our day subsists by thee, and every step we take moves by thy strength. Even the Line we now repeat, must beg its breath of thee, and stop if thou deniest it. If thou deniest, who can compel thy Will, or call in question thy Decrees? Are we not all thy Creatures, O gracious God, and as helpless Children, hanging at the Breast of thy Providences? Are we not all as Clay in thine Hands, to frame us into Vessels of what use thou pleasest?

## III.

Behold, we confess, O Lord, in thee we live, in thee we move and have our being;

being; all our sufficiency proceeds from thee; and our Success depends on thy favour. Others may tell us the way we should go; but thou alone canst enable us to walk. Others may instruct us in the Paths of Vertue, but even they must first be taught by thee: They must be moved by thee to act that Charity; and so all at last is resolved into thee.

## IV.

Should we presume, O Lord, to divide thy Grace, and proudly challenge any share to our selves, thy mighty Truth stands up against us, and our own Infirmities plainly confute us. Shouldst thou severely examine our hearts, and ask who works all their Actions in them, sure we must needs bow down our Heads, and from our low dust, humbly say, Nothing are we, O Lord, but what thou hast made us: Only our sins are entirely our own; which, O may thy Grace extinguish for ever.

## V.

O may all self-preservation die in us, and our whole confidence live only in thee: May even our Frailties make us more strong; and our being nothing, teach us to be humble: So shall thy Power, O God, be magnified in our Weakness,

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ness, and thy Mercy triumph in the Relief of our Miseries. We receive all we have of thee, and why should we boast as if we had it of our selves? Thou art my Saviour, whom then shall I fear? thou art my Protector and Defender, of whom then shall I be afraid?

VI.

Thus we depend, and happy are we in this dependance, did we but know our own true Interest: We and our whole concerns are deposited with God; and where can we find a better hand to ensure them? Is he not wise enough to chuse safely for us, who disposes all Nature in such admirable Order? Has he not power to go through with his Purpose, who commands the Wills of Men and Angels? Wants he, perhaps, an Inclination to favour us, who desires our Felicity more than our own Hearts? He feeds the Fowls of the Air, and cloaths the Lillies of the Fields. Without his Providence not a Sparrow falls to the Ground; and shall we mistrust his Care for his Children? Under his Government we have liv'd all this while, and can we now suspect he'll forsake us?

VII.

He has shewed his Bounty in extraordinary



dinary Graces, and will he deny us his lesser Blessings? He has freely bestowed on us his dearest Son, how shall he not with him give us all things else? All that are truly useful to carry us on our way, and bring us at length to his eternal Rest: If our Necessities be the effects of our Folly, we must not presume he'll maintain us in our sins. Rather we should strive to moderate our Appetites, and correct the Vices that have bred these Miseries. But if our Wants be innocent and pressing, he'll sooner do a Miracle than break his Word, his Word, which he so often has solemnly engaged, so often proved by a thousand Experiments.

## VIII.

Ask but the former Ages, and they will tell you the Wonders he wrought in favour of his Servants. He multiplied the Oil in the poor Widow's Cruse, and fed his Prophet by the Service of a Raven: He dried the Sea into a Path for his People, and melted the Rocks to refresh their Thirst: He made his Angels Stewards of their Provision, and nourisht them in the Wilderness with the Bread of Heaven. Still, O my God, thy eternal Charity retains the same Affections for them that relie on thee;

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still thy all-seeing Wisdom governs the World with the ſame immense unalterable Goodneſs. Nay, ſurely now the Streams of thy Mercy run more ſtrong, and have wrought to themſelves a larger Channel, ſince thou broughteſt down the Waters from above the Heavens, and open'd in thine own Body a Spring of Life, a Spring of Joy and Blisſ, to revive our Hearts, and overflow them with a torrent of everlaſting Pleaſure.

The P R A Y E R.

**O** Eternal God, we are not able of our ſelves to do any thing, without thy Almighty help. Let thy Providence watch over us, and guide us in all our ways, to thy Glory and our ſpiritual Benefit; and grant that we may not place our Joys and Hopes upon the things of this Life, which periſh and cannot ſatisfie, but in thee, the Fountain of all true Felicities. Let thy mercy guide us in thy Paths of Righteouſneſs, and give us the Fear of thy Name, and knit our Hearts unto thee, that neither Life nor Death, Principalities nor Powers, may ever be able to ſeparate us from thee. And O thou who art full of Compaſſion and Mercy, Long-ſuffering, and plenteous in Goodneſs and Truth, be thou always our Protector and Defender,

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to keep us from all evil both ghostly and bodily; make us so run the ways of thy Commandments, that by performing that blessed Race, we may arrive to that Heavenly Kingdom prepared for all them that love and fear thee, through Jesus Christ our Lord. Amen.

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MEDITATION IX.

*Love not the World.*

1 John 2. 15. *Love not the world, neither the things that are in the world; if any man loves the world, the love of the Father is not in him.*

I.

WHY do we still pursue this World, and so eagerly seek its fond Enjoyments? a World of Vanity and false Deceits, a World of Misery and sad Disasters, whose Crosses are solid, and Comforts empty, whose Sorrows are permanent, and Delights pass quickly away; a World where the Innocent are condemned with Shame, and the Guilty freed

122 *Love not the World.* Part 2.

freed with great Applause: Where often the Wicked are advanced to Honour, and the Vertuous are oppressed by Disgrace; where Friends fall off, and Kindred forget, and every one minds his private Interest.

II.

Yet are we taken with this crooked World, and blindly court its painted Face; we make some ugly Passion Mistress of our Heart, and neglect the pure and amiable Love of Jesus, whose Goodness to us gives us all we have; whose Perfections in himself are more than we can conceive: Thou art, O glorious Jesus, the Beauty of Angels, and the Everlasting Joy of the Court of Heaven; thou art the Heaven of Heaven itself, and in thy sight alone is the fulness of Bliss. All this thou art, and infinitely more; and yet, alas, how few esteem thee!

III.

The World, we dearly know, too often has deceived us, and our Rashness cares not to be undone again. Thou never, O Jesus, hast fail'd our Hope, and our Dulness fears to relie on thee; the World distracts and embroils our Spirits, and wretched we delight in our Misery: Thou always, O Jesu, fillest  
our

Part 2. *Love not the World.* 223

our Hearts with Peace, and senseless we,  
are weary of thy Happiness: The World  
calls, and we faint in following it: Thou  
call'st, and we are still relieved by thee;  
yet is our Nature so ingratefully per-  
verse, we run after that which tires,  
and abandon that which refreshes. Some-  
times our Lips speak gloriously of thee,  
O thou living Fountain of Eternal Bliss:  
Some happy times we relish thy sweet-  
ness, and decry aloud the Poison of the  
World; but we are soon inticed by its  
gilded Cup, and easily forsake the Wa-  
ters of Life.

IV.

O blessed Jesu, who took'st upon thee  
all our Frailties, to bestow on us thine  
own perfections, teach us to prize the  
Joys of Heaven, and part with all things  
to purchase thee: Make all the Pleasures  
of this Life seem bitter to our Taste, as  
they are indeed pernicious to our health;  
let not their Flatteries any more delude  
us, nor superfluous Cares perplex our  
Minds; but may our chief Delight  
be to think on thee, and all our stu-  
dy to grow in thy Love; and let us  
use this World, as if we used it not:  
For the Fashion of this World passeth  
away; we are apt by a fond self-Love  
to blame every thing but our selves,  
F 4 while

while nothing can hurt us but our misplaced Affections.

## V.

All this is true ; and yet the World is lov'd, and our Nature inclines to affect its Vanities ; it's lov'd, and so it justly deserves , did we understand its real value : Our life, indeed, seems mean and trivial, and all things about us troublesome and dangerous ; yet, O my God, is their consequence excellent in this, that they are our only way of coming to thee ? This World, and this alone's the Womb that breeds us, and brings us forth to see thy light. This is alone the proper Machine, wherein thy hand has set our lives to learn the art of managing it right, and wind up our selves to thy glorious Heaven.

## VI.

O that we had that happy Skill ! how soon would every thing help forward to advance us ? Whether we eat or drink, or whatever else an innocent hand can undertake, if we regard our faithful end, and order all to the improvement of our minds, they instantly change their secular name, and deservedly are preferr'd to become Religious. Riches themselves, and imperious Honour, have not so perverse and fixt a malice, but a prudent use

Part 2. *Love not the World.* 125

use converts them to Piety, and makes them fit instruments of highest Bliss.

VII.

Our very delights, O the goodness of our God ! may so be temper'd with a wise allay, that his mercy accounts them as parts of our duty, and fails not to give them their full reward, while they are entertained for the health of our bodies, and the just refreshment of our wearied spirits ; and both our bodies and spirits constantly apply'd to gain new degrees of the love of Heaven. Thus, gracious Lord, every moment of our lives may still be climbing up towards thee : Thus may we still proceed in thy Service, even then when we most of all serve our selves ; and then it is indeed we best serve our selves, when we are busiest in what we call thy Service.

VIII.

Thou sweetly vouchsafest to stile that thy Glory, which in very truth is nothing but our Interest ; thou kindly complain'st we dishonour thy Name, when we only mischief our own Souls. O blessed Jesu, King of Clemency, and great Rewarder of every little Grace ! Thou, whom by all we can do, pretendest no gain ; but bestow'st on us all thy self hast

done. Thou, who cam'st down from Heaven to shew us a pattern, and mad'st us free to work for our own profit, instruct our gratitude to consecrate all to thee, since all by thy bounty will redound to our selves. Let us take our minds off from transitory things, and fix them on those which are eternal.

### The P R A Y E R.

**O** Blessed Lord! crucifie the World unto me, and me unto the World; mortifie in me every Lust, and deliver me from every Temptation; and grant, that I may never thirst after any temporal advantage or prosperity of the wicked; but give me an humble Heart, and a Mind well compos'd, that I may not be overcome with Pride, nor overwhelmed with Cruelty; sanctifie my Words and Lips, that I may never blaspheme thy Holiness, but walk before thee in all Godliness and Honesty to my Life's-end. Amen.



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MEDITATION X.  
*Of Man's Redemption.*

Ephes. 1. 14. *In whom we have Redemption through his blood, even the forgiveness of sins.*

I.

Come now and hear, you that fear our Lord, and I will tell you what he has done for my Soul; hear, and I will tell you what he has done for yours, and the Wonders of his Bounty towards all the World. When we lay asleep in the shades of Nothing, his mighty Hand awak'd us into Being; not that of Stones, or Plants, or Beasts, over which he has made us absolute Lords, but an accomplished Body and immortal Spirit, and little inferiour to his glorious Angels; he printed on our Souls his own similitude, and promised to our Obedience his own Felicity; he endued us with Appetites to live well and happy, and furnish'd us with Means to satisfy those Appetites, creating a whole World to serve us here,  
and

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and providing a Heaven to glorifie us hereafter.

II.

Thus didst thou favour us, O infinite Goodness ! but we, what return did we make to thee ? Blush, O my Soul, for shame, at so strange a weakness, and weep for grief at so extreme an Ingratitude. We childishly preferr'd a trivial Apple before the Law of our God, and the Safety of our own Lives ; we fondly embrac'd a little present Satisfaction, before the Pleasures of Paradise and the Eternity of Heaven. Behold the unhappy source of all our Miseries, which still increas'd its streams as they went farther on, till they exacted at last a deluge of Justice, to drown their deluge of Iniquity ; and here, alas ! had been an end of Man, a sad and fatal end of the whole World, had not our wise Creator foreseen the danger, and in time prevented the extremity of the ruin, reserving for himself a few choice Plants, to replenish the Earth with more hopeful Fruit ; yet they grew quickly wild, and brought forth sowre Grapes, and their Childrens teeth were set on edge ; quickly they aspired to an intolerable pride of fortifying their wickedness against the power of Heaven.

III.

III.

Justice was now provok'd to a second Deluge, and to bring again a Cloud o're the Earth ; but Mercy discover'd a Bow in the Clouds, and our faithful God remembered his Promise, allaying their Punishment with a milder Sentence, and only scattered them from the place of their Conspiracy ; which yet his Providence turned into a Blessing, by making it an occasion of peopling the World. Still their rebellious Nature disobeyed again, and neither fear'd his Judgments, nor valu'd his Mercies ; but with a graceless emulation propagated Sin, as far as his goodness propagated Mankind. Then he selected a private Family, and encreast and govern'd them with a particular tenderness, giving them a Law by the hands of Angels, and engaging their Obedience by a thousand Favours ; but they neglected too their God and Heaven, and fell in love with the ways of Death.

IV.

When thou hadst thus, O dearest Lord, try'd every Remedy, and found our Disease beyond all cure ; when the light of Nature prov'd too weak a Guide, and the general Flood too mild a Correction ; when the Miracles of *Moses* could

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could not soften their Hearts, nor the Law of Angels bring any to perfection ; when all was reduc'd to this desperate state, and no imaginable hope left to recover us, behold, the Eternal Wisdom finds a strange Expedient, the last and highest Instance of Almighty Love ; himself he resolves to cloath with our Flesh, and come down among us, and die to redeem us.

V.

Wonder, O my Soul, at the Mercies of the Lord ! how infinitely transcending even our utmost Wishes : Wonder at the admirable Providence of his Counsels, how exactly fitted to their great Design ; had he been less than God, we could never have believed the Sublime Mysteries of his Heavenly Doctrine ; had he been other than Man, we must needs have wanted the powerful Motive of his Holy Example ; had he been only God, he could never have suffered the least of those Afflictions he so gloriously overcame ; had he been merely Man, he could never have o'come those infinite Afflictions he so patiently suffer'd. O blessed Jesu ! both these thou art in thy self ; be thou both these to us ; be thou our God, and make us adore thee ; be thou our Leader, and make us follow thee.

VI.

VI.

Soon as this blest Decree was made, of sending the Son of God to redeem Mankind, immediately his goodness was ready to come among us, had our ungracious World been ready to receive him ; but we, as yet, were too gross and sensual, and utterly incapable of so pure a Law ; we were immerst in Cares and Pleasures, and wholly indispos'd for so perfect an Obedience. While we were thus unfit for thee, O thou God of pure and perfect Holiness ! thou graciously wert pleased to stay for us, and all that time prepare us for thy Presence ; from the Beginning entertaining us with hope, and through every Age confirming our Faith. How early, O my God, didst thou engage to relieve us ! *The Seed of the Woman shall break the Serpent's Head.* How often didst thou repeat thy Promise to Abraham ! *In thy Seed shall all the Nations of the Earth be blessed.*

VII.

How many times did thy Mercy invent, by unquestionable Tokens to give notice of thy coming ? Behold, a Virgin shall conceive and bear a Son, and his Name shall be called, *God with us* : A Branch shall shoot out of the Stock of Jesse, and from the Root of that Branch shall

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shall spring a Flower : The Spirit of our Lord shall rest upon him ; the Spirit of Wisdom, Piety and Fortitude ; our Lord shall raise up a Prophet like *Moses*, and put his words in his Mouth, and he shall teach us ; and thou *Bethlehem*, who art little among the Thousands of *Judah*, out of thee shall he come, that's to be the Ruler of *Israel*, whose goings forth are from the Beginning, even from the Days of Eternity. Heark, how the Eternal Father introduces his Son, commanding first all the Angels to adore him ; *Thou art my Son, this day have I begotten thee ; Thou art my Son, and I will be thy Father ; I will give thee the Gentiles for thine Inheritance, and the Ends of the World for thy Possession.*

VIII.

'Tis too little, that thou raise up the Tribes of *Jacob*, and convert the Dregs of *Israel* ; thou art appointed a Light for the Gentiles, and a Saviour to the utmost parts of the Earth. Heark, how the ancient Prophets rejoyce in the *Messias*, and in soft and gentle words foretel his sweetness ; he shall come down as Rain into a Fleece of Wool, and as drops of Dew distilling on the Earth ; he shall feed his Flock like a Shepherd, and gently lead those that are with young ; he shall

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shall gather his Lambs with his Arms, and carry them in his Bosom; the bruised Reed he shall not break, nor quench the smoaking Flax. Justice and Peace shall flourish in his days, and Sin and Death be destroyed for ever. Then shall the Eyes of the Blind be open'd, and the Ears of the Deaf be made to hear; then shall the Tongues of the Dumb be loosen'd, and the Lame Man leap like a Buck.

IX.

Thus did thy holy Servants prophesie of thee; thus did their Children sing thy Praises. Blessed be the Lord our God, who alone does wonderful things, and blessed be the Name of his Majesty for ever; his Dominion shall reach from Sea to Sea, and from the River to the end of the World; they who dwell in the Wilderness, shall kneel before him, and his Enemies shall lick the dust; the Kings of *Tharsis* and the Isles shall offer him Presents; the Kings of *Arabia* and *Saba* shall bring him Gifts; all the Kings of the Earth shall adore him, and all Nations do him service.

X

For he shall rescue the Weak from the hand of the Mighty, the Weak, who had none to help him: He shall be favourable  
to

## 134 *Of Man's Redemption.* Part 2.

to the Simple and Needy, and preserve the Souls of the Poor : He shall deliver them from Usury and Oppression, and their Name shall be honourable in his sight : He shall live, and to him shall be given of the Gold of *Arabia* : They shall adore him perpetually, and bless him all day long. O thou Eternal King of Heaven and Earth, make good to thy Servants these happy Predictions : So rule us here, that we obey thy Grace ; so favour us hereafter, that we enjoy thy Glory.

### The PRAYER.

**O** Most Glorious and Powerful Jesus ! who with thine own right hand, and with thy holy arm, hast thou gotten to thy self on our behalf the Victory over Sin, Hell, and the Grave. O let thy Mercy and Truth continually preserve us : O how greatly are we Wretches bound to fear thee, to love thee, to bless thee, to praise thee, to honour thee, and to glorifie thee, seeing we are redeemed with such a Price, salved with such a Gift, cheered with so many Promises and Blessings of the same : establish, O God, that which thou hast wrought in us ; finish what thou hast begun, that we may be able to come into the fulness of thy Mercy : Make us through  
thy



Part 2. *On the Frailties, &c.* 135

thy Holy Spirit to understand, and through  
:bee to discern, and with due honour, to re-  
verence this high Mystery of Godliness, how  
God was manifested in the Flesh, justified in  
the Spirit, seen of Angels, preached unto the  
Gentiles, believed on in the World, and re-  
ceived up into Glory, where we doubt not  
but we shall reign with him for evermore.  
Amen.

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MEDITATION XI.

*On the Frailties of this Life.*

Psal. 39. 7. *For man walketh in a vain sha-  
dow, and disquieteth himself in vain: he  
heapeth up riches, and cannot tell who shall  
gather them.*

I.

**U**Nhappy we, the Children of the  
Dust! why were we born to see  
the Sun? why did our Mothers bring us  
forth to misery, and unkindly rejoyce to  
hear us cry? Whither, alas! has their  
Errour led us? in how sad a condition  
does our Birth engage us? We enter the  
World with weeping Eyes, and go out  
with

with fighting Hearts ; all the few days we live, are full of vanity, and our choicest pleasures sprinkled with bitterness : the time that's past is vanish'd like a dream, and that which is to come, is not yet at all.

## II.

The present we are in, stays but a moment, and then flies away and never returns : already we are dead to all the years we have lived, and shall never live them over again ; but the longer we live, the shorter is our life, and in the end, we become a lump of clay. O vain and miserable World, how sadly true is all this story ! and yet, alas ! this is not all ; but new Complaints remain, and more, and worse : We begin our race in contemptible weakness, and our whole course is a progress of dangers.

## III.

If we escape the Mischances of a Child, we pass on to the rash Adventures of Youth : If we out-live these sudden Storms, we fall into far more malicious Calamities : Our own superfluous Cares deliberately consume us, and the Crosses of the World weary out our Lives. Should we by strange success o'recome all these, and still bear up our prosperous head, we are sure at last, Old Age will find

find us, and bow our strength down to the Grave; the Grave from which no Priviledge exempts, nor any Power controuls its Commands.

IV.

The Rich must leave their Wealth behind them, and the Great Ones of the World be crumbled into Dust; the beautiful face must be turned into rottenness, and the pamper'd body becomes the food of Worms: The busy Man must find a time to die, though his full employment spares none to provide for't: Even the wise and vertuous must submit to fate, and the heirs of Life it self be the Prisoners of Death. This when I see, I weep, and am afraid, since we all must drink of the same cold Cup; all must go down the same dark Grave, and none can tell how soon he may be call'd.

V.

To day we are in health among our Friends and Affairs, and to morrow arrested by the hand of Death: Nature may faintly struggle for a time, but must yield at last, and be buried in the Earth. At last we must take leave of our nearest Relations, and bid a long farewell to all the World. Perhaps the People may talk of us a while, sometimes as we deserve,

serve, and often as they please: Perhaps our Bodies once laid out of sight, we no more are remembred than if we had never been: Only our good works follow us to the Grave, and faithfully go on with us beyond our Funeral.

### The P R A Y E R.

**O** Lord God, I was nothing worth, and am in hazard to be worse than nothing; I was conceived in original sin, now full of actual transgressions: I was in the womb a loathsome substance; I am in the World a lump of corruption, and I shall be in the Grave a prey for Worms; but I know, sweet Jesus, thy grace is sufficient for me, and thy mercy can express it self in my misery. Let thy mercy feed me, thy hands deliver me from death, and snatch me from the jaws of Hell: And, O blessed Jesus, through thy precious Blood and Passion, by thine all-sufficient Sacrifice, Oblation and Satisfaction, reverse my deserved punishment, and convert my passed evils to present good, and future joys in thine everlasting and most glorious Kingdom. O let not the troubles of this life perplex me, nor the horrors of death affright me; but both in life and death let my submission testifie, that thy holy Will is my Law: And amidst the very agonies of Death, suffer

fer not my Faith to fail, nor my hope of Heaven to deceive me, nor my Charity to die before me; but let my very Enemies be forgiven by my Prayers, for his sake who prayed for his Enemies, and whilst we were Enemies, died for us, even the Lord of Eternal Glory. Amen.

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MEDITATION XII.

*Of a guilty Conscience, and Torments of Hell.*

Rom. 2. 15. *Their Conscience also bearing witness, and their thoughts the mean while accusing or excusing one another.*

I.

**WHY** do you laugh, unhappy wretches, who tire your selves in the ways of sin? Ways that indeed seem smooth at first; but lead to danger, and end in ruin. Why do you boast your pleasant life, who lie asleep in the arms of death? Awake, and chase the dream away, that deludes your sick heads with empty fancies; awake, and fill your eyes with

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with tears, and sadly look on your real miseries. Whither, alas, will your Souls be hurried, when in cold despair you sigh away your last faint breath?

II.

They shall fly amazed from the sight of Heaven, and hide their guilty selves in eternal darkness: There they shall dwell with intolerable pains, weeping and wailing, and lamenting for ever. Their understanding shall sit as in a deep Dungeon, and think on nothing but its own calamities: Their will shall be heightened to a madness of desire, and perpetually racked with the despair of obtaining. Their memory shall serve but to renew their sorrows, and their Souls be drowned in a Sea of bitterness. They shall wish the Mountains to fall upon them, and cry to the hills to cover them; but nothing shall fall on them but the wrath of God, nor cover them, but their own Confusion.

III.

There every Vice shall have its proper torment, prodigiously bred out of its own corruption. The Lascivious shall burn in unquenchable fire, perpetually flaming from their own passions. The Glutton and the Drunkard shall vainly sigh, for a drop of water to cool  
their

Part 2. *and Torments of Hell.* 141

their tongues. The furious cholerick shall rage like mad Dogs, and the spiteful envious gnaw their own Bowels. The Riches of the Covetous shall be as thorns in their sides, and the Proud be thrown down to the bottom of contempt. The slothful shall miserably deplore their lost time, and languish with grief for their stupid negligence.

IV.

But, O what horrid pangs shall seize them all, and wound and pierce the very center of their Souls! when they shall see themselves eternally deprived of the bright and blissful vision of God. When they shall see themselves eternally banished from the sweet and gracious presence of Jesus. That God who made them, to enjoy his glory; that Jesus who redeemed them, to be Heirs of his Felicity; then shall they curse the day of their birth, and the unfortunate Companions that inveigled them to sin. They shall curse this vain deceitful world, and cry out with a desperate enraged fury, Are these the effects of those fond desires, whose enjoyment we made our chief felicity? Alas! what avail us, now our wanton liberties, and the fugitive pleasures we so eagerly pursued? What comfort receive we from those empty honours, and

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faith-

142 *Of a guilty Conscience, Part 2.*

faithless Riches we so highly esteemed? They all are vanisht away like a shadow, and as a cloud of smoak that's scattered with the Wind.

V.

But the remorse and punishment endures for ever, and torture our Spirits with perpetual anguish. Thus shall they cry, and none regard to hear them; thus shall they mourn, and none be found to pity them: O sad expectance of a desolate life! O dreadful consequence of an impenitent death! Eternally to long for what they never can enjoy; eternally to suffer what they never can avoid. Blessed be thy gracious Providence, O God, that with such tender care forwarns us of our dangers. O save us too, dear Lord, from all those dangers: Save us for thy mercies sake; save us, and make us fearful to do, what when we have done, will make us miserable to suffer. Quicken our apprehensions of the ruinous effects of sin; and with thy terrible threatenings check our unbridled passions, that if thy glorious Promises move not our hearts, the fear, at least of Hell may fright us into Heaven.

The



The P R A Y E R.

**O** Lord, I do confess I am unworthy of the least of all thy mercies; for my wickednesses have gone over my head, and are as a burthen too heavy for me to bear: my spirit is sorrowful, and my heart is heavy; my words are stopt with sighs, and my complaints with tears. O let thy Divine Majesty bend down thy gracious eye of pity, and forgive me my sins, the unhappy ground of all this woe; where my misery hath thus abounded, there let thy mercy much more abound: Keep me, I beseech thee, from despairing of thy mercy, or slighting thy providence. Thou art a skilful Physician, and canst cure all my infirmities; thou art a merciful God, and canst forgive all my sins: Thou wilt not break the bruised reed, nor quench the smoking flax. O Lord, speak peace always unto my Soul, and say unto it, I am thy Salvation: And this I beg for Jesus Christ his sake, my Lord and Saviour. Amen.

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## MEDITATION XIII.

*Of the state of the Godly.*

2 Pet. 1. 3. *According as his Divine Power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and vertue.*

## I.

WHY do you mourn, you Children of the Light, to whom belong the Promises of Bliss? Who feed on the pleasant fruits of Piety, and the continual feast of a good Conscience; who taste already the sweetness of hope, and hereafter shall be satisfied with the fullness of fruition. What can molest your happy state, whom the God of Glory has chosen for himself; whom he has adopted into his own Family, and design'd for Heirs of the Kingdom of Heaven; that blessed Kingdom, where all delights abound, and sorrow and tears are banisht quite away.

## II.

II.

Where none are sick, grow old, or die, but flourish in health, and youth, and immortal life ; where none are perplexed with cares or fears, but dwell secure and free for ever ; where we no more shall be subject to chance, no more be expos'd to the danger of temptation ; where we no more shall be crost by others : no more d'squiated by our own passions ; but a serene tranquility perpetually within us, and innumerable joys all round about us.

III.

Joy in the excellency of our glorified bodies ; joy in the perfections of our enlarg'd Souls ; joy in the sweet society of Saints ; and joy in the glorious company of Angels ; joy in the ravishing sight of our beloved Jesus ; joy in the blissful union with the adored Deity . All shall be joy and love, and peace, and all endure for eternal Ages. Let then the impenitent Sinner be frighted with fear, and the obdurate heart break asunder with grief ; but for the hopeful Innocent, let them be glad, and the Servants of Jesus rejoyce and sing.

IV.

Sweet is the yoke of thy love, O Lord,  
and light the burthen of thy Commands ;

but O, how far more rich are thy faithful Promises ! How infinitely greater thy glorious Rewards ! When every Vertue shall wear its proper Crown, and shine with a Diadem fit for its own head : The humble there shall be highly exalted, and the poor in spirit prefer'd to be Kings ; the meek shall possess that Holy Land, and the mourners be comforted with eternal Refreshments ; the clean of heart shall see the God of Purity ; and the lovers of Peace have the priviledge of his Children.

## V.

They who hunger and thirst after Heaven shall be filled, and the merciful entertain'd with the embraces of mercy : They who suffer Persecution shall abundantly be rewarded, and enlightners of others shine bright as the Stars : They who relinquish any thing for God, shall receive a hundred fold, and all the Just be in Glory for ever. Then shall they bless the true Friend that reprov'd them, and the charitable hand that assisted to their Happiness : They shall bless the provident mercies of their God, and sing aloud the victories of his Graces. Is this the effects of those little pains we took ? Are these the repairs for those petty losses we suffer'd ? Happy we, who denied  
our

our selves Toys, and now are advanced to these high Felicities.

## VI.

Millions of years shall pass away, and our Glory shall seem but then to begin : Millions of millions shall pass away, and our Glory shall be no nearer its end. Thus shall they all rejoyce and none disturb them: Thus shall they sing, and all the Heavens joyn with them. O sweet expectation of a pious life ! O happy consequence of a holy death ! Eternally to be freed from whatever can afflict ! Eternally to enjoy whatever can delight ! We shall hereafter adore thy blessed Self, and sing eternally the wonders of thy Glory.

## VII.

Blest be thy gracious Providence, O God, that with so large a bounty wooes us to our happiness ; wooes us in a way we are so apt to be taken ; the love of our selves, and our own great interest, as thou hast prepar'd such Felicities for us ; O may thy grace prepare us for them ! O may this best of works take up all our time ! At least, take up the best of our time, at least every morning, let us renew our hope, and close the evening with the same sweet thoughts ; let us not faint, and we surely shall see a prosperous issue out of all our sorrows.

Still let us labour, still let us suffer ;  
our troubles are short , and our joys  
eternal.

### The P R A Y E R.

**O** Eternal God, my heart and my tongue  
shall always praise thee, and glorifie  
thy holy Name ; thy loving kindness is better  
than life it self. O let the day-spring of thy  
favour, visit me from on high, that I may  
seek thee with an early Devotion, and pursue  
after thee with a constant and an active in-  
dustry, now while it is called to day, before  
the night cometh wherein no Man can work.  
O when shall I come and appear before thee !  
When shall I come and behold thy spacious  
Courts, where thou art attended with milli-  
ons of Angels and beautified Spirits ! O give  
me thy help, that I going through this vale of  
misery, the pools may be filled with water,  
my heart and my eyes may run over with tears  
of Repentance, and overflow with sorrow and  
contrition for my sins, that I may be prepar'd  
with faith and repentance, as with a wed-  
ding garment, against the time that thou, O  
Lord, shalt call for me out of this sinful  
World; and in the mean while, let me fly from  
sin as from a serpent, and from unrighteous-  
ness as from a cockatrice; and above all things  
seek thy Glory, that when this mortal life is  
ended

Part 2. *The Souls Choice.* 149

ended, I may then be made a Partaker of Immortality, and life eternal, in thy most blessed and glorious Kingdom. Amen.

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MEDITATION XIV.

*The Souls Choice.*

Psal. 62. 5. *My Soul, wait thou only upon God, for my hope is in him.*

I.

Come now my Soul and chuse ; for Life and Death are set before thee : Chuse while thy gracious Lord allows thee day, lest the night of darkness overtake thy neglect : Chuse, but remember thy Eternity is concerned ; and examine e're thou make'st thy resolve : Call all the pleasures of the World before thee, and ask if any of them be worth such pains ? Ask if the vain forbidden things thou lovest deserve thy affections better than thy Maker.

II.

Are they more worthy in themselves, or beneficial to thee, that thou canst prefer

fer them before thy Redeemer? Do'st thou expect to be quiet by enjoying them? Or everlastingly happy by their procurement? Will they protect thee at the hour of Death, or plead thy Cause at the day of Judgment? O no! They but deceive me with a smiling look, which I too often have proved by dear experience; 'tis Heaven alone that yields a true content; 'tis Heaven alone that fills us with delight.

### III.

Take then away your flatteries, false World, and leave me free for better thoughts: Turn thou thy face to me, dear Jesu, and keep mine eyes still turn'd towards thee, that I may look continually on thy glorious Beauty, and be ravish'd for ever with the charms of thy sweetness. 'Tis thee, chaste Spouse of Souls, 'tis thee alone I chuse, and dedicate my self entirely to thy Service. Thou art my sole and absolute Lord; be thou my part and inheritance for ever. But, O my dearest Lord, do thou chuse me, and guide my uninstructed Soul to chuse thee. O make me chuse to love thee till I come to see thee; and then I am sure I cannot chuse but love thee.

### IV.



## IV.

Here we, alas ! move slowly in the dark, led on by the argument of things not seen ; but did we clearly see what we say we believe, we soon should change the course of our life : Did we but see the damned in their flames, or hear them cry in the midst of their torments, how should we fear to follow them in their sins, which we know have plunged them into all those miseries ? How should we strive against the next temptation, and cast about to avoid the dangers, did we but see the glorious Angels, and all the Spirits of just Men made perfect ? How should we study the Art of Happiness, and strive to imitate their good Examples ? How should we seek all occasions of Improvement, and make it our business to work out our Salvation ?

## V.

Nay, did our Faith but firmly believe what we every one recite in the Apostles Creed, what would we do to attain those Joys ? What would we not do to escape those Sorrows ? Would half an hour be too long to pray ? Or once a Week to hear a Sermon ? Would the pardon of an injury be too hard a Law, or the making restitution too dear a Price ? Durst we return to our sins again ? Or  
spend

spend our time in idleness and folly ?  
Yet is all this as sure as if we saw it, and  
would move us much if we seriously con-  
sider'd it.

## VI.

If we consider'd what I'm sure we be-  
lieve, we should never live as I'm sure  
we do. Which of us doubts but e're  
long we shall all be dust ? Yet which of  
us lives as if we thought to die ? Pity, O  
gracious Lord, the frailties of thy Ser-  
vants, and suffer not our blindness to  
lead us into ruin. Supply our want of  
fight by a lively Faith, and strengthen  
our Faith by thy powerful grace : Make  
us remember 'tis no Childrens sport, to  
gain or lose the Kingdom of Heaven :  
Make us chuse wisely, and pursue our  
choise, and use as well the means, as  
like the end.

## VII.

O set thou right the bias of our  
hearts, that in all our motions we may  
draw off from the World : That we may  
still incline towards thee, and rest at last  
in thy holy Presence. Thou art our  
Lord, and we will serve thee in fear ;  
thou art our God, and we will love thee  
in hope : What will it profit us to gain  
the whole world, and lose our own Souls ?  
Or, what shall we give in exchange for  
our Souls ?

The

## The P R A Y E R.

O God, whose wise Government reserves Eternal Joys for those which love thee and keep thy Commandments; thy Providence hath so order'd and commanded, that the inordinate affections of every one shall be his punishment: For as we sow, so shall we reap, and as the tree falls, so shall it lie. Thy Grace, O Lord is the seed of Glory, and Sin the root of Misery: He that sows in the Flesh, shall reap Corruption, and he that sows in the Spirit life everlasting. O my Soul, how many thousands have been surpriz'd in the midst of their sins, and burried away into everlasting Sorrows? And we, alas! how many times have we been guilty, and yet our God has spar'd us. O my Indulgent Saviour! no other reason can I give why I am not miserable, but that thou art merciful. Blessed be thy Patience that endures so long, and blessed be thy Grace that delivers at last. O blessed be my God, and blessed be thy Providence for ever, which so plentifully furnishes with rules of Grace and Vertue, and so safely guides all those souls to Happiness, who chuse to live under thy sweet Government. As thou hast shewn us the way, Lord give us strength

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to walk in it, and bring us in the end to thy eternal Rest. Make us seriously to reflect on every line we repeat, and love Truth when it most reproveth us ; make us labour to correct every error of our lives, and always humbly implore thy gracious Assistance, through Jesus Christ our Lord. Amen.

The end of the second Part.

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A

New-Year's-Gift.

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P A R T III.

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MEDITATION I.

*On the Lords Day.*

Pfal. 118. 24. *This is the day which the  
Lord hath made, we will rejoyce and be  
glad in it.*

I.

**B**Ehold the Angels assembled in their  
Quires, and the blessed Saints ready  
with their Hymns; behold the Church  
prepares her Solemn Offices, and sum-  
mons

mons all her Children to bring in their Praises; the King of Heaven himself invites us, and graciously calls us into his own presence. He bids us suspend our mean employments in the World, to receive the honour of treating with him. To him we owe all the days of our life at least; let us pay this one to his Service; a Service so sweet and easie in it self, and so infinitely rich in its eternal rewards. Let us chearfully ascend to the House of our Lord, the place he has chosen for our sakes to dwell in; let us reverently fall down and kneel before the Lord our Maker, who comes in Person to meet our Prayers.

## II.

Welcome, blest day, wherein the Son of Justice arose, and chased away the clouds of Fear; welcome thou Birth-day of our Hopes, a day of Joy and publick refreshment, a day of holiness and solemn Devotion, a day of rest and universal Jubilee. Welcome to us and our dark World; and may thy radiant Name shine bright for ever. May all the earth be enlightned with thy beams, and every frozen heart dissolve and sing.

## III.

This is the day which our Lord has made; let us be glad and rejoyce therein.

Part 3. *On the Lords day.* 157

in. This is the day he has sanctified to himself, and called by his own most holy Name, that in it we may meet to adore his Greatness, and admire the wonders of his infinite Power; that we may remember his innumerable Mercies, and deeply imprint them in the centre of our Hearts; that we may visit his Temple, and humbly present our selves at his Holy Table, where the Memory of our Saviour's Love is continually renewed, and his Sufferings always to be had in Remembrance.

IV.

Worthy art thou, O Lord, of all our Time, worthy the Praises of all thy Creatures; every moment of our Life is bound to bless thee, since every Moment subsists by thy Goodness. Shall others labour so much for Vanity, and shall we not rest for the Service of our God? shall we employ the whole Work on our selves, and nor offer in gratitude one Day to thee? to thee, who bestowest on us all we have, and wilt give us hereafter more than we hope?

V.

O gracious Lord, whose Mercy accepts such slender Payment as our Poverty affords, whose Bounty grants so liberally to us, and retains so small a part  
for

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for thy self; O make us faithfully observe our Duty, and render so exactly the Tribute we owe to thee, that passing still thy Days to thy Honour, we may end our own in thy Favour: For thou hast created all things, O Lord, for the use of Man, and Man for the Enjoyment of thy self.

VI.

When the Harvest - Sun provides a Cloud, and seems to rest his wearied Beams, he seeks not to save the Journey of his Light, but only spares the Reapers Head: Much less seekest thou, O Lord, who mad'st the Sun, and inspirest all Creatures to represent thy Bounty, much less seekest thou, by the Reserve of a Day, to procure thy own Repose. Thou who createdst all things by a Word of thy Mouth, and sustaineest them in thy Hand without feeling any weight; who governeest the whole World without perplexing thy Thoughts, and always remainest the same unchangeable fulness.

VII.

'Tis not to increase thine own Eternity, that thus thou tak'st a portion of our Time; thy goodness friendly bears the Name, but intends for us all the Profit of the Day; that the wearied Hands may



Part 3. *On the Lord's Day.* 159

may be relieved with Rest, and enabled to lift themselves up to thee; that the ignorant Minds may be taught thy Truth, and learn the way to everlasting Happiness; that the love-prepared Souls may approach thy Table, and feast their Hopes with that delicious Banquet; that all may speak to thee by Prayer, and hear thy Voice by the Mouth of their Pastors.

VIII.

O blessed Lord, what excellent Arts has thy Wisdom invented to bring us to thy self! thou quicknest our Affections, and strengthnest our Faith by thy publick Assemblies, and improvest our Charity one towards another, while we all meet together for the same blest end, and by mutual Reflections encrease our Fervours. Happy, thrice happy they, O merciful God, whom thy Providence has favour'd with all these Blessings, who freely may enter thy Holy Sanctuary, and sing aloud their Praises to thy Name, who every Day may wait in thy presence, and there securely adore thy Person.

IX.

Where thou art pleased to deny these Mercies, refuse not, O Lord, to extend thy Grace; that at last we may build a little Chappel in our Hearts, and Consecrate

secrate our selves entirely to thee. Be thou but present, gracious God, and fill our Souls with thy chaste Love, no farther Motives shall we need to draw us, nor other Temple to address our Prayers; since every Place where thou art not is unholy, and where thou art is Joy and Peace.

## X.

Shew us thy self, O glorious Jesu, and in thee we shall behold all we can wish: Only so much we beg to conceive of thy Majesty, as may move our Hearts to seek thee; only so much of thy unapproachable Deity, as may guide our Souls to find thee. But, O thou glorious God of Truth, in whom the Treasures of Knowledg are laid up, unless thou draw the Curtain from before our Eyes, and drive away the Clouds that intercept our Sight, never shall we see those heavenly Mysteries, nor discern the Beauty of thy Providence.

## XI.

Why should we thus neglect that Sacred Science, and be busie in every thing but our own Salvation? Why should we forsake the real Substance, to embrace an empty Fancy? Has the Almighty Goodness made all things for us, and shall we do nothing for him, or our selves?

If

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If we may not know thee clearly now, let us know so far, that we may long to know farther: If we cannot love thee perfectly in this Life, let us love so much, that we desire to love more. So let us know and love thee here, O thou Sovereign Bliss of our Souls, that we hereafter may know thee better, and love thee more to all Eternity.

The PRAYER.

I.

O Glorious Jesu! in whom we live, and without whom we die, mortifie in us all sensual Desires, and quicken our Hearts with thy holy Love, that we no longer esteem the Vanities of this World, but place our Affections entirely on thee, who didst die for our Sins, and rose again for our Justification. O thou our only Hope and Portion in the Land of the living, may our Thoughts and Discourses still be of thee, our Works and Sufferings all for thee.

II.

Open thou our Eyes, O Lord, that we may see the Beauty of thy Commands, how wise and sweet in themselves, how necessary and beneficial to us; while they improve our felicity here, and entitle us to that of hereafter. Guide thou our Lives, O gracious Lord,  
in

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*in the ways of thy Precepts ; that by observing faithfully those excellent Rules, we may all be everywhere happy.*

III.

*Thither, O my Soul, let us still be going, where once to arrive, is always to be at rest ; there let us dwell already in Hope, where once to enjoy, is always to be happy ; since whate're we desire, we are sure to have, and whate'er we have, can never be taken from us. Let us believe, and obey, and suffer ; let us read, and meditate, and pray. Heaven's a Reward worth all our Pains ; for which Place fit us, O Lord, and bring us to, for thy Son Jesus Christ's sake, our only Lord and Saviour.*

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MEDITATION II.

*Of the Joys of Heaven.*

1 Cor. 2. 9. *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him.*

I.

**B**lessed be thy gracious Wisdom, O Lord, that so mercifully stoops to our low Conceits : Under these veils, thou

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thou hid'st those glorious Myſteries, too high and ſpiritual for our Fleſh and Blood: Thou hid'st, or rather ſo revealeſt thy ſublime Rewards, to take us with things we moſt admire. Scepters and Crowns thou knoweſt are apt to win the Hearts of us thy Children; Children alas, too truly in uſeful Knowledge; O that we were ſo in Love and Duty! What is a drop of Water to the boundleſs Ocean, or a Grain of Duſt to this vaſt Globe? Such, O my God, and infinitely leſs, are the richeſt Kingdoms here below; ſhould we compare their moſt pompous ſtate to the meaneſt degree in the Court of Heaven.

## II.

When thou hast fed us a while with Milk, thou invitest our Appetite to stronger Meat. Thou tell'st us of a sweet delicious Life, in the blest Society of Saints and Angels, with whom we shall dwell in perpetual Friendship, and be lov'd and esteem'd by them all for ever. Thou tell'st us of a pure Soul-ravishing Joy; to behold the amiable Face of Jesus, whose gracious Smiles shine round about, and fill the Heavens with holy Gladness. Thou tell'st us still of incomparably higher Delights. Hearken, O my Soul, and humbly adore thy God, whose

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whose Bounty has provided thee large Rewards, since they are no less than his very self; himself he will clearly unveil before us, and openly shew us that great Secret.

III.

O happy secret, if once at last attained, if once we but see the Face of our God. What is it, glorious Lord, to see thy Face, but to know thee as thou art in thine own blest Being? to know the Immensity of thy subsisting Essence, and the infinite Excellence of all thy Attributes; to know the Power of the Eternal Father, and the Wisdom of the increated Son: To know the Goodness of the Holy Ghost, and the incomprehensible Glories of the undivided Trinity.

IV.

This, O my Soul, is the top of Happiness; this is the Supreme Perfection of our Nature: This, this alone is the Aim of our Being, the Hope and End of all our Labours. When we are come to this, we shall presently rest, and our satisfied Desires reach no farther. We shall be filled with overflowing Bliss, and our utmost Capacities hold no more, but in one Act of Joy be eternally fixt; and that one Act spring fresh for ever.

V.

Part 3. *Of the Joys of Heaven.* 165

V.

Arise, my Soul, to thee these Joys belong ; arise, and advance thy self on high ; leave here below all earthly thoughts, and fly away with the Wings of thy Spirit ; fly to that glorious Land, of Promise, and gladly salute those Heavenly Regions. Hail happy Paradise of pure Delights, thou beauteous garden of never-fading Flowers ! Hail blest Society of beatified Spirits, who perpetually contemplate the eternal Deity ; hail, and for ever may your Glories grow, till they rise so high they can grow no more. We hope one Day to come up to you, and be placed to sing in your holy Quires. We hope to know all things produc'd, we hope to know that all-producing Cause.

VI.

O what a Fire of Love will it kindle in our Heart, when we shall see these shining Mysteries ! When our great God, like a burning Mirror, shall strike his Brightness on the Eyes of our Soul ! O what excessive Joy will that Love produce ! a love so violently desiring, and so fully satisfied ; when our Capacities shall be stretcht to the utmost, and the rich abounding Object fill and overflow them. O what profound Repose

H                      will

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will that Joy beget ! a Joy so infinitely high, and so eternally secure ! when in an amorous languishment, we shall sweetly dissolve into that blissful Union with our first beginning ; when without losing what we are, we shall become even what he is ; we shall take part in all his Joys, and share in the Glories of all his Heaven.

VII.

O what divine and ravishing Words are these ! how gently they enter and delight my Ear ! how they diffuse themselves over all my Brain, and strongly penetrate to my very Soul ! Methinks they turn to Substance as they go, and I feel them stir and work through all my Powers : Methinks they lie as a Cordial at my Heart, and send forth Spirits to quicken and refresh me : There, O my Soul, we shall rest from all our Labours, which are but the way to all that Happiness ; there we shall rest from Sin and Sorrow, and no longer be troubled with ourselves or others ; there we shall rest for ever in the Protection of our God, in the Arms and Bosom of our dearest Lord.

VIII.

O Heaven ! the eternal source of all these Joys, and infinitely more, and infinitely



Part 3. *Of the Joys of Heaven.* 167

finitely greater ! as the Hart pants after the Water-Brooks, so let my Soul thirst after thee. After thee let me daily sigh and mourn, and with a fixt and longing Eye look up, and say, When, O my God, shall I sit at the Fountain-head, and drink my fill of those living Streams ! When shall I be inebriated with that Torrent of Pleasures, which springs for ever from thy glorious Throne ! O that my Days were brought to an end ! How is the Time of my Pilgrimage prolonged ? Why am I still detained in this valley of Tears ? still wandering up and down in this Wilderness of Dangers ? Come thou, sweet Jesu, my only Hope, and sure Deliverer out of all my Sorrows. Come thou, and here begin to dwell in my Heart, and fit me for the Life I shall lead hereafter : Come, O my dearest Lord, and prepare my Soul for thee ; and then, when thou pleasest, take it to thy self. Never can we say too much of this glorious Subject, never can we think enough of the Felicities of Heaven.

IX.

Who will give me the Wings of a Dove, that I may fly away and be at rest ; that I may fly away from the Troubles of this Life, and be at Rest, dear Lord, with thee ? Here we, alas !

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are forc'd to sigh, and bear with Grief the Burden of our Miseries; often we encounter Chances that endanger us, and divert our Progress in the way to Bliss: Often we are assaulted with Temptations that overcome us, and set us back in the counts of Eternity. How many Times, O my Soul, have we plainly concluded that this Earth affords no real Joys! how many Times have we fully agreed, that Heaven alone is the Place of Happiness!

X.

Yet do these false Allurements again deceive us, and steal away our Hearts to dote upon Folly: Yet do inconstant we forget our Resolves, and wretchedly neglect our Felicity. O thou victorious Conqueror of Sin and Death! do thou assist us in this dangerous War-fare: O thou benign Refresher of distressed Spirits, do thou relieve us in this tedious Pilgrimage. Make us still thirst and sigh after thee, the living Fountain of Life-giving Streams: Make us despise all other Delights, and set our Affections entirely on thy Joys; since nothing, Lord, can satisfy our Souls but thee, O let our Souls seek nothing but thee; all is unquiet here, till we come to thee, and repose at last in the Kingdom of Peace.

The

The P R A Y E R.

**O** Glorious God ! thy infinite Perfections cause us to admire thee, and thy bounteous Promises engage us to hope in thee ; thy incomparable Beauty ravishes our Hearts, and the Joy thou hast prepared for us, transcends all our Wishes : Vouchsafe, O Lord, we beseech thee, to wean us from this World, and fit us for the other. Into thy Hands, O Lord, we commend our Spirits, for thou hast redeemed us, O Lord, thou God of Truth. Preserve us, O Lord, as the Apple of thine Eye ; and under the Shadow of thy Wings protect us. Save us, O Lord, waking, and defend us sleeping, that we may watch with Christ, and rest in Peace : Keep us, O Lord, this Day and Night without Sin ; and grant that we may by the Aid of thy Son Jesus Christ's Intercession for us, obtain thy Grace to rise from our Iniquities, Through the same Jesus Christ our Lord. Amen.

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## MEDITATION III.

### *On Meekness.*

Matth. 5. 5. *Blessed are the meek, for they shall inherit the earth.*

#### I.

**G**ive me, O Lord, the Innocence of Doves, and fill my Soul with thy mild Spirit ; then shall I need none of their Wings, since Heaven itself will dwell in my Heart. 'Tis on the proud thou look'st afar off, but incline'st thine Ear to the humble and meek ; who delight in the Peace of a contented Mind, and limit their Thoughts to their own little sphere ; never intermeddling with the Actions of others, unless where Reason and Charity engage 'em ; but their belov'd Employment is to sit in silence, and think on the Happiness they expect hereafter ; to meditate the Joys of Saints and Angels, and the blissful Vision of the Face of Jesus.

#### II.

Meekness, indeed, is the Heaven of  
this

this Life; but the Heaven of Heavens, O Lord, is above with thee. Meekness may qualifie our Miseries here, and make our Time pass gentler away; but to be fully happy, we must stay till hereafter; till thy Mercy bring us to our last great End, that glorious end, for which our Souls are made, and all things else to serve them in their Way; where those who are meek and humble of Heart, shall find Eternal Rest unto their own blest Souls.

## III.

'Tis not to sport our Time in Pleasures, that thou, O Lord, hast plac'd us here. 'Tis not to gain a fair Estate' that thy Kindness still prolongs our Days; but to do good to our selves or others, and glorifie their improving thy Creatures; to increase every day our longing Desires, of beholding thee in thine own bright self. Though thy Throne of State be establisht above, and the Splendors of thy Glory shine only on the Blessed; yet dwell, O Lord, here in the Centre of our Souls, to witness all our Thoughts, and judge exactly our most secret Intents. In our Devotions thou notest our Carriage, and regardest with what Attention we recite our Prayers.

## IV.

O glorious Lord, whose infinite sweetness provokes and satisfies all our Appetites; may my entire Affections delight in thee, above all the vain Enjoyments of this World; above all Praise and empty Honour, above all Beauty and fading Pleasure, above all Health and deceitful Riches, above all Power and subtlest Knowledge, above even all thy own Bounty can give, and whatever is not thy very self. O make us so happy, to have thee our God always near us, to guide our Lives in the Ways of thy Commandments.

## V.

Thy all-seeing Eye runs to and fro, and beholds our Actions here in the World. If we in secret oppress the Poor, or by private Alms relieve their Wants: If in our Hearts we murmur at the Rich, or live contented with our little Portion; whate're we do, he perfectly sees us; where e're we are, he is sure to be with us. Why, O thou Sovereign Lord of Heaven, why dost thou stoop thus low thy glorious Eye? what canst thou find that here deserves thy Sight, among the Trifles of this empty World! What canst thou find alas, that should not fear thy Sight,  
among

among the Follies of our Vitious  
Lives ?

VI.

'Tis not thy self, O Lord, thou seek-  
est to satisfy, but all thy Design is for  
our Advantage. Thou graciously stand-  
est by to see us work, that thine awful  
Eye may quicken our Diligence; thou  
art still at hand to relieve our Wants,  
that so friendly a nearness may increase  
our Confidence. Thou appearest still  
ready to punish our Sins, that the shake  
of thy Rod may prevent our Miseries.  
Sure, O my God, thy Favours must  
needs be sweet, since even thy Threat-  
nings have so much Mercy. Sure we  
must needs be worse than blind, if to  
the Face of Heav'n we dare be  
wicked.

VII.

Henceforth, O gracious Lord, as  
Children freely play in the indulgent  
Presence of their tender Father, so  
make us still, with humble Boldness, re-  
joyce before thee our merciful Creator :  
And as new-pardoned Subjects justly fear  
the angry Brow of their offended Prince;  
so let our oft-forgiven Souls continually  
tremble to provoke the Wrath of thy  
dread Majesty. O temper thus our  
Love with Reverence, and thus allay our

Hope with Fear: For all things lie open to thine all-seeing Eye, and all things are naked to thee, to whom we speak.

## VIII.

O may my wearied Soul repose in thee, the Home and Centre of Eternal Rest! May I forget my self, to think of thee, and fill my Memory with the Wonders of thy Love, that infinite Love, which when my Thoughts consider, not as they ought, alas, but as I am able, the Goods or Ills of this World lose their Name, and yield not either Relish or Distast. O my adored Jesus! let me love thee always, because from Eternity thou hast loved me; O let me love thee only gracious God, because thou alone deserveest all my Heart; always and only let me love thee, O Lord, since always my Hope is only in thee.

## The P R A Y E R.

**O** God, whose gracious Providence has particularly ordained the Spirit of Meekness, to waft us safely through the turbulent Sea of this World, to our Haven of Bliss! Vouchsafe, we beseech thee, that the clear Experience we every Day make of our own Weakness and Vanity, may so dispose us for this precious Virtue, that our Minds be



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be never discomposed with Passion, nor our Tongues break forth into violent Expressions, but our Temper be always preserved, let the World stir how 'twill about us, calm and regular, and as becomes those, all whose Powers are possess'd with the Joys of Heaven, and apt to feel in every thing only the sweet Impulses of Hope and Charity through our Lord Jesus Christ thy Son, who with thee, and the Holy Ghost, lives and reigns one God, World without end. Amen.

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MEDITATION IV.

*On the Creation.*

Gen. 1. 1. *In the beginning God created the heavens and the earth.*

I.

**L**et us with Reverence appear before the Majesty of Heaven, and humble our selves in the presence of his Glory: Let us bring forth our Psalms of Praise, and sing with Joy to our great Creator: He made us, not we our selves, and freely bestowed upon us, all the rest of his Creatures, to engage our Hearts to

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to love his Goodness, and admire the Riches of his infinite Bounty ; our Bodies he framed of the Dust of the Earth, and gave us a Soul after his own Likeness ; a Soul which all created Nature cannot fill, nor any thing below his own immensity. For himself he made us, and for his glorious Kingdom ; that we might dwell with him in perfect Bliss, and sing his Praises for ever.

II.

Too glorious art thou, O Lord, in thy self, and thy direct Ray shines too bright for our Eyes ; yet may we venture to praise thee in thy Works, and contemplate thee, at least, reflected from thy Creatures : In them we may safely behold our mighty Maker, and freely admire the Magnificence of our God. Heaven and Earth are full of his Greatness : Heaven and Earth were created by his Power : From him all the Host of Heaven received their Being ; from him they have the Honour to assist in his Presence.

III.

He kindled Warmth and Brightness in the Sun, and beauteously garnisht the Firmament with Stars : He spread the Air, and stor'd it with Flocks of Birds : He gather'd the Waters, and replenisht  
them

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them with Shoals of Fishes : He established the Earth on a firm Foundation, and richly adorn'd it with innumerable Varieties: Every Element is filled with his Blessings, and all the World with his liberal Mercies: He spake the Word, and they were made; He commands, and they are still preserved: He governs their Motions in perfect order, and distributes to each its proper Office; contriving the whole into one vast Machine, a spacious Theatre of his own unlimited Greatness.

IV.

O glorious Architect of Universal Nature! who disposest all things in number, weight and measure! How does thy Wisdom engage us to admire thee! how does thy Goodness oblige us to love thee! Not for themselves alone, O gracious God, did thy Hand produce those happy Spirits; but to receive in Charge thy little Flock, and safely conduct them to the Folds of Bliss. Not for themselves at all, O bounteous Lord, were the rest of this huge Creation framed; but to sustain our Lives in the way, and carry us on to our Eternal home.

V.

O may our Souls first praise thee for  
them-

themselves, and imploy their whole Powers to improve in thy Service: May we praise thee, O Lord, for all thy Gifts; but infinitely above all, still value the Giver: May every Blessing be a Motive of Gratitude, and every Creature a step of Approach towards thee. So shall we faithfully observe their end, and happily at last arrive at ours; using them only to entertain us here, till our Souls be prepar'd for the Life of Heaven, till they become full ripe for thee; and then fly away to thy Holy Presence.

## VI.

How admirable is thy Name, O Lord, over all the Earth! how wise and gracious the Counsels of thy Providence! After thou hadst thus prepared the World, as a House ready furnisht for Man to inhabit; thy mighty Hand framed our Bodies of the Dust, and built them in a shape of Use and Beauty: Thou didst breath into us the Spirit of Life, and fit us with Faculties proportioned to our end; thou gavest us a Soul to govern our Bodies, and endued it us with Reason to command in our Soul. Thou revealest to us a Law for the improvement of our Reason, and enablest us by thy Grace to observe that Law.

## VII.

VII.

Thou mad'st us **Lords** over all thy Creatures ; but little inferiour to thy glorious **Angels**. Thou compellest whole Nature to serve us without Reward, and invitest us to love thee for our own **Happiness**. Thou designest us an Age of pure Delights, in that sweet and fruitful Garden : Where having led a long and pleasant Life, thou promisedst to transplant us to thine own **Paradise**. All this thou didst, O glorious God, the full possessor of Universal **Bliss**.

VIII.

Not for any need thou hadst of us, or the least Advantage derived from our being : All this thou didst, O infinite Goodness, the liberal bestower of what e're we possess ! not for any Merit , alas ! of ours, or the least Motive we could offer to induce thee ; but for thine own excessive Charity, and the meer Inclination of thine own rich Nature ; that empty we might receive of thy fullness, and be partakers of thy overflowing Bounty.

IX.

So sheds the generous **Sun** his Beams, and freely scatters them on every side ; guiding all the **World** with his bounteous **Light**, and kindly cherishing it with  
his

his fruitful Heat. And so dost thou, and infinitely more, O thou God of infinite more Perfections! So we confess thou dost to us. But we, what Return have we made to thee? have we considered well the End of our Being, and faithfully complied with thy purpose to save us? Ah wretched we! we neglect thy holy Rules, and govern our Actions by Chance and Humor. We quite forget our God that made us, and fill our Heads with Thoughts that undo us.

## X.

Pardon, O gracious Lord, our past Ingratitude, and mercifully direct our Time to come; teach every Passage of our yet remaining Life, to express an Acknowledgment for thy Mercies. O make our Senses subject to our Reason, entirely obedient to thee: O make the whole Creation conspire to thy Honour; and all that depend on thee, joyn together in thy Praise: This is the only Praise thou expectest from us, and the whole Honour thou requirest of thy Creatures. That by observing the Orders thou appointest here, in this lower Region of Motion and Change, we may all grow up to be happy hereafter, in that State of Permanency and eternal Rest.

## XI.

## XI.

Bless the Lord, O my Soul, and all that is within me bless his Holy Name. Worthy art thou, O Lord our God, to receive Glory, and Honour, and Power; because thou hast created all things, and for thy Will they are and were created. The boundless Ocean of being could not contain his Streams, but overflowed upon pure nothing, and behold a beauteous World appear'd. Heaven and Earth, and all therein, from the highest Angel, to the least grain of dust; altogether the most perfect participation of his Essence: He spake the Word, and they were made; he but commanded, and they were created.

## The P R A Y E R.

**O** Almighty God, the only Wise and Good, Creator of the Universe, who madest all Corporeal Nature for the use of Man, and Man for his own Felicity; enlarge our Souls, we beseech thee, humbly to admire and adore thy infinite fulness of being in thy self, and thy immense liberality of it to us, and mercifully carry on the whole Creation to its end; vouchsafing so to order all thy Creatures about us, by thy Grace, that they may attain their Perfection in duly serving

ving us, and we ours in eternally enjoying thee, through our Lord Jesus Christ thy Son, and our alone Saviour and Redeemer. Amen.

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## MEDITATION V.

### *On the Divine Perfections.*

Matth. 5. 48. *Be ye therefore perfect, even as your Father which is in Heaven is perfect,*

#### I.

**C**ome, let us sing the Praises of our God, and joyfully recite his Divine Perfections: His Being is of himself alone, and no Dependance his eternal Essence knows. His Knowledg fathoms the extent of all things, and his Power commands them as he pleases. His Goodness is supremely Infinite, and all his glorious Attributes transcendently adorable. Come, let us sing the Praises of our God, and joyfully recite his Divine Perfections. He is the source of all Felicity, eternally full of his own unchangeable Bliss. Before Time began, he was; and



and when the Son must lose its Light, his Day will remain the same for ever. The Heaven of Heavens is the Palace of his Glory, and all created Nature the subject of his Dominion. In his Presence the brightest Seraphims cover their Faces, and all the blessed Spirits bow down their Heads to his Foot-stool.

## II.

Come, let us sing aloud the Prerogatives of our God, and stretch our utmost Thoughts to exalt his Greatness. But, O most glorious and dreadful Deity, how dare we Wretches undertake thy Praise ! how dare our sin-polluted Lips pronounce thy Name ; or where shall we seek Expressions fit for thee ? All we can say is nothing to thy unspeakable Excellencies ; all we can think, but a faint Shadow of thy unconceivable Beauties : Even the Voice of Angels is too low to reach thy Worth ; and their highest Strains fall infinitely short of thee : Only in this shall thy Servants rejoyce, and all the Powers of our Souls be glad, That thy self alone art thine own full Praise ; be to thy self thine own Glory.

## III.

Live our great God, eternally incompast with the Beams of thine own inaccessible Light ; live our adored Creator,

ator, and reign for ever on the Throne of thine own immortal Kingdom. All thy Ways, O Lord, are Mercy and Wisdom, and all thy Counsels tend to our Happiness; else were our being all at once, as it shall be in the next eternal Life. Our Sins would have here no power to be repented, and then, alas, how desperate were we! we who are born in the way to misery; and unless we change, can never be happy. We, who so often wilfully go astray, and, unless we Return, must perish for ever.

## IV.

My God, since thou art never absent from us, let us be always present with thee; let us go up to thy Throne above, and there contemplate and admire thy Glory. Everywhere let us seek to meet thee; everywhere let us delight to find thee. All our Wants let us spread before thee; all our Petitions let us offer to thee. Thou willingly inclinest thy gracious Ear to the Prayers that come from a fervent Heart; thou lovest to hear us treat of Heaven, as if we made it our Business indeed to go thither.

## V.

All other things we must ask with submission to thee, since we know not absolutely what's good for our selves; but

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but thy eternal Joys we may beg without Restraint ; and urge and press for thy Assistance to gain them. Heaven we may wish without the Check of Resignation ; Heaven we may pray for without fear of Importunity. O wise and gracious Lord ! what e're thou dost, thy Love intends it all for the good of thy Servants : If thou deferrest sometimes to grant our Requests, 'tis only in Charity to make us repeat them.

## VI.

That we may feel more sensibly our own Poverty, and be stronglier convinced of our Dependence on thee ; that we may practise our Hope, while we long expect ; and increase our Gratitude, when we receive at last ; that we may learn this sure and happy Skill of working in our Souls the Vertues we desire, by often renewing those very Desires, till themselves become even the Graces we seek.

## VII.

But O improvident we, how unwilling to pray are most of us always, and all of us sometimes ! how do our Prayers seem long and tedious, and half an Hour quite tire our Patience ! how are we slow to begin, and swift to make an end ! how heavy while they are saying,  
and

and glad when they are said ! yet sure no easier Work than to ask what we want ; no cheaper Purchase than to have for asking : Sure no sweeter Pleasure than to converse with God, nor greater Profit than to gain his Favour. Still we have new Transgressions to confess, and shall never, alas, want Infirmities to lament.

## VIII.

Often, O dreadful Lord, when we speak to thee, we do not so much as hear our selves ; often we pursue impertinent Objects, and our careless Thoughts contradict our Words. But O thou blessed End of all our Labours , and only Centre of all our Wishes ! do thou reclaim all our wandring Fancies, and guide and fix them to attend thy Service. Night and Day let us call on thee, and never cease knocking at the Doors of thy Palace : Let no Delay discourage our Hope, nor even Refusal destroy our Confidence.

## IX.

But let this firm Foundation still sustain us, and on this let our Peace be stablished for ever. What's truly necessary thy Goodness will not deny, the rest our obedience submits to thy Pleasure. If we beg grace for Victory  
over

our Passions, let us constantly strive to resist their Assaults. Let us wisely foresee our particular Dangers, and use the proper Weapon against every Sin. To obtain the Gift of Charity, we must mortifie our Senses, and immediately fly the least Shadow of Temptation. In vain we approach thy Holy Table, if we come not with a due prepared Heart.

## X.

Thou shuttest thy Ears to our loudest Prayers, if we open not ours to the Voice of the Poor. Thou deni'st to pardon our Trespases against thee, unless we already have forgiven our Enemies. O the extream Benignity of our Glorious God! who treats with his Creatures on equal Terms; who deals no otherwise with us miserable Wretches, than we our selves commerce one with another. He promises to give us the same Measure we give our Neighbours, and perform incomparably more than he promises: Prest down and shaken together, and running over, into the Bosoms of them that love him,

## XI.

Such, O my God, is the Bounty of thy Goodness, and no less the Patience of thy generous Hand. Thou holdest  
thy

thy Blessings hovering o're our Heads, still watching the Time when we are fit to receive them ; then thou immediately send'st them down upon us, to enter our Hearts, and dwell with us for ever. Even that very Temper, which thus disposes us, entirely depends on the Favour of thy Providence. Every condition thou requirest on our part, being nothing else but thine own free Gift. Thy Mercy alone is the Fountain of all our Blessings ; and in what Channell so ever they flow to us, they spring from thee. Thou art the God of Nature and Reason ; thou art the God of Grace and Religion. Give, gracious God, what thou art pleased to command, and then command what thou pleasest.

### The P R A Y E R.

**O** My Soul, what canst thou wish for more ? Behold, thy gracious Lord offers thee to chuse what thou wilt, and promises to give thee what thou chusest. O infinite Goodness ! 'tis thy self alone I chuse ; thou art my only Happiness for ever. I see my Portion hereafter depends on my Choice here ; but my Choice, O Lord, depends on thee : Guide me with thy holy Grace, that I withdraw my Affections from all vain and  
perish.

perishable Creatures, and fix them entirely on the enjoyments of thee, my Lord, and my God, and my eternal felicity.

## II.

Send down, O thou God of our Fathers, and Lord of Mercy! send down thy Wisdom from thy Holy Heaven, and from the Seat of thy Greatness, to be in us, and labour with us, and teach us what is acceptable to thee: That we may know our end, and wisely chase our way, and order all our actions to our true felicity. Our thoughts are fearful, and our prudence uncertain; we scarce conjecture the things that are on Earth, and find without pains the things that are in sight: Give us, O Lord, the Wisdom that assists at thy Throne, and reject us not from amongst thy Children.

## III.

Deliver us, O Lord, from relapsing into the sins we have repented, the sins we have so often promised to amend: Deliver us from all malice and enmity with our Neighbours; and from oppressing the Poor, who have none to defend them: then may we confidently expect thy protection, if we serve thee, and love one another. Thou art our strength, O Lord, whom shall we fear? Thou art our Salvation, of what shall we be afraid? Nothing can hurt us, but our own vicious desires; nothing can endanger us, but disobedience

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*dience to our God. O let us consider well our steps, and walk sincerely, that his rod and his staff may ever comfort us, and bring us at last to his Heavenly Kingdom. Amen.*

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MEDITATION VI.

*Of the Divine Love.*

Rom. 8. 38, 39. *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

I.

**L** Et us now consider, O Lord, our God; let us thankfully remember what thou art to us: thou art the great beginning of our nature, and glorious end of all our actions: thou art the over-flowing source from whence we spring, and the immense Ocean into which we tend. Thou art the free bower of all we possess, and faithful  
pro-



promiser of all we hope : thou art the strong sustainer of our lives, and ready deliverer from all our enemies. Thou art the merciful scourger of our Sins, and bounteous rewarder of our Obedience : Thou art the Conduſter of our Pilgrimage, and the eternal reſt of our wearied Souls.

II.

Such words, alas, our narrowneſs is conſtrained to uſe, when we endeavour to ſpeak thy Bounties. Wider a little can our thoughts extend, yet infinitely leſs than the leaſt of thy Mercies. Tell us thy ſelf, one word of thine expreſſes more, than all the eloquence of Men and Angels : tell us thy ſelf, O thou mild Inſtructor of the Ignorant ! what thou art to us. Say to our Souls, thou art our Salvation ; but ſay it ſo, that we may hear thee : gladly will we run after the ſound of that Voice, and hope by following it, to find out thee.

III.

When we have found thee once, O thou Joy of our Hearts ! never let us loſe thy ſight again ; never let us turn our eyes from thee ; but ſteadily fix them on thy glorious Face. Suffer us not to go, till thou haſt given us thy Bleſſing ; and then may thy Bleſſing  
I 2 bind

bind us faster to thee. To know thee, O Lord, is the highest Learning; and to see thy Face, the only Happiness. To know our selves is the truest Wisdom, and to see our own Poverty the safest Riches.

## IV.

Let us now consider, O Lord, our God! let us humbly remember what we are to thee. We who, alas, are nothing in our selves, what can we be to thy Immensity? thou who art all things in thine own rich self, what canst thou receive from our poverty? This only we are to thee, O great Creator, the unthankful object of all thy Bounties: this only we are to thee, O dear Redeemer! the unworthy cause of all thy Sufferings. Guilty we committed the Crime, and thou with thine Innocency undertook'st it. We went astray from the Path of Life, and thy Mercy came down from Heaven to seek us: to seek us in the Wilderness where we had lost our selves, and bring us home to the Discipline of thy Love.

## V.

Lord, what are we, that thou should'st thus regard such poor, and vile, and inconsiderable Wretches! What can our good-will avail thy bliss, that with so many

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many Charms thou woo'st us to love thee ! What can our malice prejudice thy Content, that thou threatnest so violently if we love thee not ! Is there perhaps not misery enough in living deprived of thy blissful Love ? Yes, yes, dear Lord, and that thou knew'st, and that's the only cause which mov'd thy Goodness to court our affections.

VI.

Thou knew'st we else would cast away our selves by doting on the follies of this deceitful World. Thou knew'st the danger of our wilful nature ; and therefore striv'st, by greatest fears, and greatest hopes, and all the wisest arts of love and bounty, to draw us to thy self, and endow us with thy Kingdom. Unhappy we ! whose frowardness requireth so strange proceeding, to force upon us our own Salvation. Happy we, whose wants have met so kind a Hand, that needed but our emptiness to engage him to fill us. Happy yet more, that our Lord, who thus favours us now, will at even give us himself.

VII.

Lord, without thee, what's all the World to us, but a flying Dream of busie Vanities ? It promises indeed a Paradise of Bliss ; but all it performs is an

empty Cloud. Thine are the Joys that shine fixt as the Stars, and make the only solid Heaven. Lord, without thee, what are we to our selves, but the wretched causes of our own ruin? we, till thou gav'st being, were purely nothing; more remov'd from happiness, than the miserablest of thy Creatures. Now thou hast made us, we wholly depend on thee, and perish immediately if thou forsake us.

## VIII.

Thou, without us, art the same all-glorious Essence, being full of thy own eternal Felicity; without us, thy Royal Throne stands firm for ever; and all the Powers of Heaven obey thy Pleasures. Pity, O gracious Lord, our imperfect Nature, whose every circumstance is so contrary to thine. Thou dwellest above in the Mansions of Glory, and we below in houses of clay; thou art immortal, and thy day out-lives all time: we every moment go downwards to our grave. Thou art immense, and thy presence fills the Heavens; but the greatest of us, alas, how little are we! Two yards of air contain us while we live, and a few spans of earth suffice us at our death.

## IX.

## IX.

When, O my God, shall these distances meet together? When will these extremities embrace each other? We know they once were miraculously joyn'd, in the Sacred Person of thy Eternal Son, when the King of Heaven stoopt down to Earth, and grafted into his own Person the Nature of Man. We hope they once again shall be happily united in the blissful vision of thy glorious self: When the Children of the Earth shall be exalted to Heaven, and made partakers of thy Divine Nature. But are there no means for us here below? O thou infinitely high and glorious God! is there no way to approach towards thee, and diminish, at least, this uncomfortable distance? None but the way of Holy Love; which none can attain, but by thy Free Gift.

## X.

Nor must we sinners dare to ask thou should'st love us, being infinitely unworthy to be called thy servants: Rather let us humbly beg the Grace we may love thee, who art so many ways worthy of more than our hearts. And yet, O dearest Lord, unless thou first love us, and sweetly draw us by thy gentle hand, never shall we be so happy as

to love thee ; nor never happy, unless we love thee. O bounteous God ! to all thy Favours, add this one, of making us esteem thee above them all. Be thou to us our God and all things, and make us nothing in our own eyes. Be thou our whole everlasting Delight, and let nothing else be any thing to us. Vanity of vanities, all is vanity, but the love of God, and hope to enjoy him.

### THE PRAYER.

**O** God, who alone art all in all things to us, and to whom we are nothing but wretched objects of thy bounty ; which the more it flows upon us, the more we truly feel our own pure emptiness and want of it ! increase, we humbly beseech thee, this happy sense in thy servants, by the experience we every day have, how unsatisfactory this World is : and grant, that finding it ordained by thee, to breed and widen, not fill our capacities ; we may make this only use of all thy Creatures here, to raise and heighten our desires of thy infinite self in Eternity, through our Lord Jesus Christ thy Son, and our alone Saviour, who with thee and the Holy Ghost lives and reigns, one God World without end. Amen.

## OF DIVINE LOVE,

By E. W. Esq;.

## I.

**T**He Grecian Muse has all their Gods  
 (surviv'd)  
 Nor Jove at us, nor Phœbus is arriv'd.  
 Frail Deities, which first the Poets made,  
 And then invoc'd to give their Fancies aid!  
 Yet if they still divert us with their Rage,  
 What may be hop'd for in a better Age?  
 When not from Helicon's imagined Spring,  
 But Sacred Writ, we borrow what we sing:  
 This with the Fabrick of the World begun,  
 Elder than Light, and shall outlast the Sun.

## II.

Before this Oracle, (like Dagon) all  
 The false pretenders, Delphos, Hammon, fall;  
 Long since despis'd, and silent they afford,  
 Honour, and Triumph, to th' Eternal Word.

## III.

As late Philosophy our Globe has grac'd,  
 And rowling Earth among the Planets plac'd,

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*So has this Book entitl'd us to Heav'n,  
And rules to guide us to that Mansion giv'n,  
Tells the Conditions, how our Peace was made,  
And is our Pledg for the great Author's Aid.  
His Power in Nature's ampler Book we find,  
But the less Volume do's express his Mind.*

IV.

*This Light unknown, bold Epicurus taught,  
That his blest gods vouchsafe us not a thought;  
But unconcern'd, let all below them slide,  
As Fortune do's, our Human Wisdom, guide.*

V.

*Religion thus remov'd, the sacred Yoke,  
And Band of all Society is broke:  
What use of Oaths, of Promise, or of Test,  
Where Men regard no God but Interest?  
What endless War would jealous Nations tear,  
If none above did witness what they swear?  
Sad Fate of Unbelievers (and yet just,)  
Among themselves to find so little Trust!  
Were Scripture silent, Nature would proclaim,  
Without a God, our Falshood and our Shame.*

VI.

*To know our Thoughts, the object of his eyes,  
Is the first step, t'wards being good, or wise;  
For who with Judgment we on things reflect,  
Our Will determines, not our Intellect;  
Slaves to their Passion, Reason Men imploy,  
Only to compass what they would enjoy;  
His fear, to guard us from our selves, we need,  
And sacred Writ our Reason does exceed.*

VII.



VII.

*For tho Heav'n shews the Glory of the Lord,  
Yet something shines more glorious in his word  
His Mercy this (which all his Works excels)  
His tender Kindness and Compassion tells,  
Whilst we, inform'd by that Celestial Book,  
Into the Bowels of our Maker look.*

VIII.

*Love there reveal'd, which never shall have end  
Nor had beginning, shall our Song commend,  
Describe itself, and warm us with that flame,  
Which first from Heav'n, to make us happy, came*

IX.

*The Fear of Hell, or aiming to be blest,  
Savours too much of private Interest;  
This mov'd not Moses, nor the zealous Paul,  
Who for their friends, abandon'd Soul and all:  
A greater yet, from Heav'n, to Hell descends:  
To save, and make his Enemies his Friends,  
What line of praise can fathom such a love,  
Which reacht the lowest Bottom from above?  
The Royal Prophet that extended Grace,  
From Heav'n to Earth, measured but half that  
(space;  
The Law was regnant and confin'd his thought,  
Hell was not conquer'd, when that Poet wrote;  
Heav'n was scarce heard of, until he came  
(down,  
To make the Region, where Love triumph's  
(known.*

## X.

That early Love, of Creatures yet unmade,  
 To frame the world th' Almighty did persuade.  
 For Love it was that first created Light,  
 Mov'd on the Waters, chas'd away the Night  
 From the rude Chaos, and bestow'd new grace  
 On things dispos'd of, to their proper place ;  
 Some to rest here, and some to shine above,  
 Earth, Sea and Heaven, were all the effects  
 (of Love.

And love would be return'd, but there was  
 (none  
 That to themselves, or others yet were known.

## XI.

The World a Palace was, without a Guest,  
 Till one appears that must excel the rest.  
 One like the Author, whose capacious mind  
 Might by the glorious work the Maker find,  
 Might measure Heav'n, and give each Star  
 (a name,

With Art and Courage the rough Ocean tame ;  
 Over the Globe, with swelling Sails might go,  
 And that 'tis round, by his Experience know.  
 Makes strongest beasts obedient to his will,  
 And serve his use, the fertile earth to till.

## XII.

When by his Word, God had accomplish'd all,  
 Man to create, he did a Council call ;  
 Imploy'd his hand, to give the Dust he took  
 A graceful Figure and majestick look.

With

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With his own Breath, convey'd into his Breast  
Life and a Soul, fit to command the rest,  
Worthy alone to celebrate his Name,  
For such a Gift, and tell from whence it  
(came;  
Birds sing his Praises in a wilder note,  
But not with lasting numbers, and with  
(thought:  
Man's great Prerogative; but above all  
His Grace abounds, in his new Favourites  
(fall.

XIII.

If he create, it is a World he makes;  
If he be angry, the Creation shakes;  
From his just Wrath, our guilty Parents fled,  
He curst the Earth, but bruise'd the Serpents  
(head.  
Amidst the storm, his Beauty did exceed,  
In the rich Promise, of the Virgins Seed.  
Tho Justice Death, as satisfaction craves,  
Love finds a way to pluck us from our graves.

XIV.

Not willing Terror should his Image move,  
He gives a Pattern of Eternal Love;  
His Son descends to treat a Peace with those  
Which were, and must have ever been his  
(Foes;  
Poor he became, and left his glorious Seat,  
To make us humble, and to make us great.  
His business here, was happiness to give,  
To those, whose malice could not let him live:  
Legi-

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Legions of Angels which he might have us'd,  
For us resolv'd to perish, be refus'd.  
While they stood ready to prevent his loss,  
Love took him up, and nail'd him to the Cross.  
Immortal Love, which in his Bowels reign'd,  
That we might be by such a Love constrain'd  
To make return of Love, upon this Pole,  
Our Duty does, and our Religion role.  
To love is to believe, to hope to know,  
'Tis an Essay, a taste of Heav'n below.

XV.

He to proud Potentates would not be known;  
Of those that lov'd him, he was hid from  
(none;  
Till Love appear, we live in inxious doubt;  
But Smoak will vanish, when that Flame breaks  
(out.  
This is the Fire, that would consume our dross,  
Refine and make us richer by the loss.

XVI.

Could we forbear disputes, and practice love,  
We should agree as Angels do above.  
Where love presides, not vice alone does find  
No entrance there, but vertues stay behind:  
Both Faith and Hope, and all the meaner train  
Of moral vertues at the door remain,  
Love only enters, as a native there:  
For born in Heav'n, it does but sojourn here.

XVII.

He that alone, would wise and mighty be,  
Commands that others love as well as he,

Love

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Love as he lov'd, how can we soar so high?  
He can add Wings, when he commands to fly;  
Nor should we be with this Command dismay'd,  
He that Example gives will give his aid;  
For he took flesh, that where his precepts fail  
His practice as a pattern may prevail;  
His love at once, and dread instructs our  
(thought,  
As man he suffer'd, and as God he taught;  
Will for the deed he takes, we may with ease  
Obedient be, for if we love, we please.

XVIII.

Weak tho we are, to love is no hard Task,  
And love, for love is all that Heav'n does  
(ask.  
Love, that would all men just and temperate  
(make;  
Kind to themselves, and others for his sake.  
Tis with our minds, as with a fertile ground,  
Wanting this love, they must with weeds a-  
(bound:  
Unruly Passions, whose effects are worse  
Than thorns and thistles springing from the  
(Curse.

XIX.

To Glory Man or Misery is born;  
Of his proud foe the Envy or the Scorn;  
Wretched he is, or happy in extream;  
Base in himself, but great in Heav'n's esteem.  
With love, of all created things the best;  
Without it more pernicious than the rest.

XX.

## XX.

For greedy Wolves unguarded Sheep devour,  
But while their hunger lasts, and then give o'er.  
Man's boundless avarice, his want exceeds,  
And on his Neighbours round about him feeds;  
His Pride and vain Ambition are so vast,  
That deluge like they lay whole Nations waste.  
Debauches and excess (tho with less noise)  
As great a portien of mankind destroys.  
The Beasts and Monsters Hercules oppress,  
Might in that age some Provinces infest.  
These more destructive Monsters are the bane  
Of every Age, and in all Nations reign:  
But soon would vanish, if the World were blest  
With Sacred Love, by which they are repress.

## XXI.

*Independent Death, and guilt that threatens*  
*( Hell,*  
*Are dreadful guests, which here with mortals*  
*( dwell,*  
*And a vext Conscience mingling with their*  
*( joy*  
*Thoughts of despair, does their whole life*  
*( annoy :*  
*But love appearing, all those Terrors fly,*  
*We live contented, and contented die ;*  
*They in whose breast, this sacred love has*  
*( place,*  
*Death as a passage to their joy embrace.*

**XXII.**

XXII.

Clouds and thick vapours which obscure the

(day,

The Sun's victorious beams may chase away ;

Those which our life corrupt, and darken, love

The nobler Star, must from the Soul remove ;

Spots are observ'd in that which bounds the

(year,

This brighter Sun moves in a boundless

(sphere,

Of Heav'n the joy, the glory and the light,

Shines among Angels, and admits no night.

XXIII.

This Iron Age, so fraudulent and bold,

Touch'd with that love, would be an age of

(gold ;

Not as they fain'd, that Oaks should Honey drop,

Or Land neglected, bear an unsown Crop ;

Love would make all things easie, safe, and

(cheap ;

None for himself, would either Sow or Reap.

Our ready help, and mutual love would yield,

Anobler harvest, than the richest field ;

Famine and dearth, confin'd to certain parts,

Extended are, by barrenness of hearts ;

Some pine for want, while others surfeit

(now ;

But then we should the use of plenty know ;

Love would betwixt the rich and needy stand,

And spread Heav'n's bounty with an equal

(hand ;

At

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At once the givers and receivers blest,  
Increase their joy, and make their sufferings  
(less.

XXIV.

Who for himself no Miracle would make,  
Dispenc'd with Nature for the peoples sake.  
He that long fasting could no wonder show,  
Made Loaves and Fishes, as they eat them,  
(grow.

Of all his power, which bounds was above,  
Here he us'd none, but to express his love ;  
And such a love, would make our joy exceed,  
Not when our own, but other mouths we feed.

XXV.

Laws would be useless, which rude Nature  
(awes ;

Love changing Nature, would prevent the  
(Laws.

Tygers and Lions into dens we thrust,  
But milder Creatures with their freedom  
(trust :

Devils are chain'd, and tremble, but the  
(Spouse,

No force but Love, nor bond but Bounty  
(knows.

Men, whom we now so fierce and dangerous  
(see,

Would Guardian-Angels to each other be.  
Such wonders can this mighty Love perform,  
Vultures to Doves, Wolves into Lambs trans-  
(form.

XXVI.



Love, what Isaiah prophecy'd, can do,  
 Exalt the valleys, lay the mountains low ;  
 Humble the lofty, the dejected raise,  
 Smooth and make streight, our rough and  
 (crooked ways.

Love, strong as death, and like it levels all,  
With that poss'st, the great in title fall;  
Themselves esteem, but equal to the least,  
Whom Heav'n with that high character has  
(blest.

*This Love, the Center of our Union, can  
Alone bestow compleat repose on Man;  
Tame his wild appetite, make inward peace,  
And foreign strife among the Nations cease;*

No Martial Trumpet should disturb our rest,  
Nor Princes arm, tho' to subdue the East;  
Where for the Tomb, so many Heroes taught  
By those that guided their Devotion, fought.  
Thrice happy we! could we like ardour have,  
To gain his love, as they to win his grave.  
Love as he lov'd, a love so unconfin'd,  
With arms extended, to embrace mankind.  
Self-love wou'd cease, or be dilated, when  
We should behold, as many selfs as men,  
All of one Family, in Blood all ty'd,  
His precious Blood, that for our ransom dy'd.

*Tho' the Creation, so divinely taught,  
Such a bright lively Image in our thought,*

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And the first spark of new created light;  
From Chaos struck, affects our present sight:  
Yet the first Christians did esteem more blest  
The day of rising, than the day of rest;  
That every week might new occasion give,  
To make his triumph in their memory live.  
Then let our Muse compose a Sacred Charm,  
To keep his Blood among us ever warm,  
And singing, as the blessed do above,  
With our last breath dilate this flame of Love.

XXIX.

But on so vast a Subject, who can find,  
Words that may reach th' Idea's of his mind?  
Our Language fails; or if it could supply,  
What mortal thought can raise it self so high?  
Despairing here we might abandon art,  
And only hope to have it in our heart;  
But though we find this Sacred Task too  
(hard,

Yet the design, th' endeavour brings reward;  
The Contemplation do's suspend our woe,  
And makes a truce with all the ills we know.

XXX.

As Saul's afflicted spirit from the sound  
Of David's harp a present solace found;  
So on this theme, while we our muse en-  
(gag,

No wounds are felt of fortune or of age:  
On Divine Love to meditate is peace,  
And makes all care of meaner things to cease.

XXXI.

XXXI.

Amaz'd at once and comforted to find  
A boundless power so infinitely kind;  
The Soul contending to that light to fly  
From her dark Cell, we practice how to dye;  
Employing thus the Poets winged Art,  
To teach this Love, and grave it in our  
(Heart.

XXXII.

Joys so compleat, so solid and severe,  
Would leave no room for meaner pleasures  
(there:  
Pale they wou'd look, as stars that must be  
(gon,  
When from the East the rising Sun comes on.

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MEDITATION VII.

Of God's Benefits.

Psal. 103. 2. Bless the Lord, O my Soul,  
and forget not all his Benefits.

I.

FROM thee, O Lord, we derive our  
being: and from the same goodness  
our continuance to be; if thou with-  
drawest

drawest thy hand but a moment, we instantly return to our first nothing. From all our Enemies his providence defends us, and covers our heads in the day of danger: he sends in his Grace to relieve our weakness, and disappoints the temptations that threaten to undo us. Here his Almighty power sustains our life, and mercifully allows us space to repent; that by well employing the time he lends us, we may wisely provide for our own Eternity. He still repeats his Blessings to us, and shall we neglect our Duty to him? He freely bestows on us all our day, and shall we not spend half an hour in his service? O, my Soul, be not so slothful, but still adore that God that preserves thee.

## II.

Be thou eternally ador'd, O God of our Salvation, and may thy Praises be sung by thy servants for ever. When our first Parents had disobeyed thy Precepts, to the ruin of themselves, and their whole Posterity, thy Mercy immediately provided a Remedy, and graciously promised a powerful Redeemer; a Redeemer that should conquer Sin and Death, and crush in pieces the Serpent's Head. A Redeemer that should fully repair the Breaches of Mankind, and render

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ders our condition better than before ; enlightning our eyes with a clearer view of those excellent truths that belong to our peace ; and supporting our nature with a stronger grace, to bear us safely on through all encounters, till we arrive at the land of rest, and be received for ever into that glorious Kingdom.

III.

O blessed Jesu, our strength, our Guide, who knowest and pitiest our weak capacities, who in thy tender care hast contrived such means, that nothing can undo us but our own perverseness. How easie hast thou made the way to Heaven ! how light is the burthen thou layest on thy servants ! its but to love thee, our greatest benefactor ; and we perfectly fulfil every branch of thy Law. 'Tis but desiring to see thee, our supreme Beatitude, and we are sure to possess an eternity of joy.

IV.

Blessed, O my God, be the Wisdom of thy Providence, that alone knows the way to draw good out of evil ; that not only restores us to our first degree, but makes even our fall rebound us to a greater height. Lord, as thy goodness turns all things to the advantage of thy Elect ; O may the Elect praise thy Goodness

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ness in all things Admirable wert thou, O Lord, in thy merciful promise, but infinitely more in thy wonderful performance. Thou didst not depute an Angel to supply thy Place, nor entrust so tender a Work to the manage of a Seraphin; but thy self didst bow the Heavens and come down, and with thy own blest hands work our Redemption.

V.

Thy self didst take upon thee our frail Nature, and vouchsafe to be born of an humble Virgin; condescending to the weakness of a Child, a Child whose Parents were poor and unesteemed in the World; not declining the mean entertainment of a Stable: O how unfit for the Birth of the King of Heaven! But contenting thy self with the Cradle of a Manger, and the uneasie lodging on a Bed of Straw, refusing the soft accommodation of the Rich, to undergo the Inconveniences of a poor Stranger, only the faithful *Joseph* stood waiting on thee, and provided, as he was able, for his helpless Family; only thy pious Mother dearly embrac'd thee, and wrapt thy tender Limbs in little Cloaths.

VI.

Wonder, O Heavens, and be amaz'd  
O Earth, and every Creature humbly bow  
your

your heads ; bow and adore this incomprehensible Myſtery ; *The word was made fleſh, and dwelt among us.* But moſt of all, we who are moſt concerned, the baniſht Children of unfortunate *Adam* ; let us bow down our Faces to the Duſt, and proſtrate adore, ſo unſpeakable a mercy. Behold, thus low my Saviour ſtoopt for me, to check the Pride of my corrupted nature. Behold, thus low he ſtoopt, to take me from the Ground, and raiſe me to the felicities of his own Kingdom.

VII.

Lift up thy voice with joy, O my Soul, and ſing *Hofanna* to the new-born Jeſus ; call all his bleſſed Angels to Celebrate his Birth, and repeat afreſh that heavenly Anthem, Glory be to God on, high, on Earth peace, good-will towards men ; rejoyce all you faithful Nations of the Earth, when you hear the ſweet Name of our dear Redeemer : Rejoyce and with your bended knees and hearts adore the bleſſed Jeſus : He is the Son of the everlaſting God, equally participating the Glories of his Father : He is that great Meſſias whom the Prophets foretold, and all the ancient Saints ſo long expected.

## VIII.

At length, in the fulness of Time, he came to visit in Person our miserable world: He came with Hands full of Miracles, and every Miracle full of Mercy. He made the crooked become straight, and the lame to walk and leap for Joy. He open'd the Ears of the Deaf to hear, and gave sight to them that were born Blind: He loosened the tongues of the Dumb to speak: O may he govern ours to sing his praise! He cleansed the Leprous by the Word of his Mouth, and healed their Diseases who but toucht his Garment.

## IX.

To the Poor, he reveal'd the Treasures of his Gospel, and taught the Simple Mysteries of his Kingdom. He cast out Devils by the command of his Will, and forc'd them to confess and adore his Person. He rais'd the Dead from the grave to life, the dead that was four days buried and corrupted: Nay, even himself being slain for us on the Cross, and his Tomb made fast and secured with a Guard; He rais'd again by his own victorious power, and carried up our Nature in the highest Heavens. All these stupendious Signs, O glorious Jesu! were done by the hand of thy Almighty Mercy, to witness thy Truth with the  
Seal



Seal of Heaven, and endear thy Precepts with obliging Miracles ; that thus engag'd we might believe in thee, and obeying thy Law be eternally saved.

## X.

O let not all this love, dear Lord, be lost, by so many tokens so kindly exprest. One Miracle more we humbly beg, but one as strangely hard as any of the rest : Soften our stony Hearts into a tender Sense of thy greatness, and their own true duty. Raise our dead Spirits from this heavy Earth, to dwell with thee in the Land of the Living : That, as we here admire thy bounteous Power, and daily sing the wonders of thy Grace, we may hereafter adore thy blessed Self, and sing eternally the wonders of thy Glory.

## The P R A Y E R.

**W**ELL may we give thee, O Lord, some part of what we have, since we received of thee even all we have. Well may we give with gladness to thee, since thy bounty rewards us with so great advantage. O make us still mistrust our selves, and with an humble confidence rely on thee. Without thy Blessing our Labours are in vain ; and against thy Decrees no policy can succeed : But if we humbly submit to thee, thou wilt direct us ;  
 K 2 if

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*if we keep thy Commandments, thou wilt defend us.*

II.

*Teach us, O gracious Lord, to begin our works with fear, and go on with obedience, and finish them with love: And after all, sit humbly down in hope, and with a cheerful confidence look up to thee, whose promises are faithful, and rewards infinite. All this we may do for men, and yet they fail us; we may fear and obey, and they forget our service; we may love and hope, and they neglect our affections: Only thou, O Lord our God, whom we no way can benefit, dost every way oblige us.*

III.

*What can an infinite power, wisdom and goodness do, but that which is best? Lord, I submit and adore thy Providence, which scatters these temporal things with a seeming negligence, as trifles of so little importance, that they signify neither love nor hatred. Nothing but Heav'n is indeed considerable; nothing but Eternity deserves our esteem. Fix thou our steps, O Lord, that we stagger not at the uneven motions of the world, and steadily go on to our glorious Home; not censuring our journey by the weather we meet, nor turning out of the way for any accident that befalls. This we beg for Jesus Christ his sake, our Lord and Saviour. Amen.*

M E D I.

## MEDITATION VIII.

*On the Mercies of God.*

Dan. 9. 9. *To the Lord our God belong mercies and forgiveness, though we have rebelled against him.*

## I.

Wipe away the tears from thine eyes,  
O my Soul! and clear thy heart  
from all clouds of despair. He that's  
thus in Power to punish, is full as infinite  
in Goodness to save. How often  
have we broken his Divine Commands!  
yet still his Earth sustains and serves us.  
How often have we abus'd our fulness of  
Bread! yet still his Clouds shower Plenty  
upon us. Himself with his own Almighty  
Word, confin'd the Waters, and sharply  
reproacht their officiousness to destroy:  
Hitherto shall you come, and no further;  
and here will I stay your proud waves.

## II.

Only the ambitious Angels find no forgiveness,

giveness, because their obstinacy refuses to seek it : else, could those Rebel-Spirits disclaim their Crimes, and turn again to obey their Maker. His Clemency would soon revoke their Sentence, and restore them to shine in their first bright Seats. But Oh ! the excess of Mercy vouchsafed to *Adam*, and to us dust and ashes, his Posterity ! For whom the Sovereign King of Heaven humbled himself to descend upon Earth.

## III.

Leading a poor laborious Life, and suffering a painful ignominious Death : Only to teach how to live, and how to die ; and what in both to aim at. Thy Mercies, Lord, are above all thy Works, and this above all thy Mercies. Who is like thee, O Lord, among all the gods ! who is like thee, amiable in Mercies ! Dreadful art thou, O Lord, in the terror of thy Judgments ; but infinitely more amiable in the sweetness of thy Mercies.

## IV.

Still let us sing the Mercies of our God, and hold and shake a little longer this sweet Key. When we, alas ! lay buried in the abyss of nothing, his own free goodness first call'd us into being. He fashion'd our Limbs in our Mother's Womb,

Womb, and fill'd our Nurses Breast with Milk. He enlarg'd our little steps when we began to go, and carefully preserv'd our helpless infancy : Commanding even his Angels to bear us in their hands, lest we dash our feet against a stone.

## V.

How many dangers have we happily escaped, and not one of them but was govern'd by his Providence ! How many Blessings do we daily receive, and not one of them but proceeds from his Bounty ! He provided Tutors to instruct our Youth, and plant in our tender Minds the Seeds of Verrue ; he appointed Pastors to feed our Souls, and safely guide them in the way of Bliss. He sealed his Love with blessed Sacraments, to breed and nourish in us the Life of Charity.

## VI.

All this thou hast done, O merciful Lord ! the wise disposer of Heaven and Earth : All this thou hast done, and still goest on by infinite ways to gain us to thy love. Thou commandest us to ask, and promisest to grant ; thou invitest us to seek, and assurest us to find. Thou vouchsafest even thy self to stand at the door and knock ; and if we open, thou

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entereſt and filleſt our hearts with joy. If we forget thee, thou renew'ſt afreſh our memories ; if we fly from thee, thou ſtill find'ſt ſome means to recall us. If we defer our amendments , thou patiently ſtayeſt for us ; and when we return, thou open'ſt thy arms to embrace us.

VII.

Surely, O my God! from all Eternity thou haſt caſt thy gracious Eye upon us : ſurely thy merciful Hand has ſign'd our lot, and mark'd us out for thy everlaſting favours. We know thy ways are in the deep abyſs, and none can ſound the bottom of thy Councils. Yet may we ſafely look on the flowing Streams, and gather this Comfort from their gentle Courſe.

VIII.

When we were not , thou freely loved ſt us ; thou wilt not forſake us, now we ſtrive to love thee. When we had loſt our way , thou ſought'ſt after us ; thou wilt not reſuſe us, now we ſeek after thee. Lord, all we have is deriv'd from thee ; and all we expect can come from none but thy ſelf. Accompliſh thine own bleſt Purpose in us, and finiſh theſe happy Beginnings towards us ; for our hopes are great : thou haſt choſen

sen us to thy Glory, since already thou so kindly hast dispos'd us by thy Grace.

## The P R A Y E R.

**L**ord, with what admirable Wisdom dost thou govern the Word! thou mak'st the poor, and appointest them their Task of innocent work; thou makest the rich, and givest them leisure for their better improvements; and both poor and rich, to need and help one another: O give us hearts to comply with this thy blessed design; that every one may strive for the good of all. One God created us, one Saviour redeemed us, one holy Spirit sanctified us, that we all may live in love and unity, and mutual assistance one towards another, through Jesus Christ our Lord. Amen.

## MEDITATION IX.

*On the Cares of this Life.*

*Psal. 127. 3. It is but lost labour, that ye  
hasten to rise up early, and so late take rest,  
and eat the bread of carefulness : for so  
he giveth his beloved sleep.*

## I.

**I**T is not so much our sloth undoes us,  
as imprudent choice in applying our  
diligence : Many, alas, take pains enough;  
many perplex themselves too much. See  
how the busie toylers of the **World** are  
chain'd perpetually like slaves to their  
Work.

## II.

How early they rise, and go late to  
sleep, and eat the bread of Care and  
Sorrow ! See how the hardy Soldiers fol-  
low their Prince through a thousand dif-  
ficulties to meet with dangers ! See how  
the ventrous Mariners expose their lives  
over stormy Seas into barbarous Nati-  
ons !

## III.



## III.

And why all this, poor ill-advised wretches ! but to fetch, perhaps, a little Fish or Spice ? to gain a few pence, or some petty Honour ; which others often share in more than your selves.

## IV.

O bounteous Lord, how easie are thy Commands ! how cheap hast thou made the purchase of Heaven ! half this pains would fit us for thy Kingdom ; half these Sufferings bring us to thy Glory, were they devoutly undertaken for thee, and the higher enjoyments of thy glorious Promises.

## V.

Thou bidst us not freeze under the Polar star, nor burn in the heats of the Torrid Zone : But propos'st a sweet and gentle rule, and such as our nature itself would chuse, did not our passions strangely mislead us, and the world about us distract our reason.

## VI.

Thou bidst us but wisely love our selves ; and attend above all things our own true Happiness. Thou bidst us value even this world as much as it deserves ; since 'tis the School that breeds us up to the other : only we are forbid-  
den

den to be wilful fools; and prefer a short vanity before eternal felicity.

## VII.

O the mild government of the King of Heaven! this we can do whatever else we are doing: This we can do, even while we sit still; and only move our thoughts towards thee. Nay, then we best perform this best of works, when all our powers are quiet in thee. Yet let not this thy facile sweetness, dearest Lord! be abused by us to a wanton neglect: but make us love thee so much the more, as thou more discoverest the excess of thy love. Too often are we troubled about many things, when the truly necessary is but one.

## VIII.

We have here no permanent City, but are bound in quest of *Jerusalem* above, the Eternal Mansion of Bliss. Jesus came down to give us a glimpse of it; and made his own life the Card to direct us to it.

## The PRAYER.

O God, whose delights are to be with the children of Men, when thy grace can prevail with us to quit all other company, and retire to thee alone! grant, we humbly  
be-

beseech thee, that thy Providence, withdrawing every night all the world from their senses, may efficaciously move us to clear our heads and hearts of all its distractions; and thy Holy Spirit, finding our minds happily vacant, may fill them with acts of love and reverence, and adoration of thee, as our only God and all things, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

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A P R A Y E R, compos'd by an eminent Divine of the Church of England, for the Use of a Person of Quality, dubious in her Opinion.

**O** Lord God of Truth! I humbly beseech thee to enlighten my mind by thy Holy Spirit, that I may discern the true way to eternal Salvation, to free me from all prejudice and passion, from every corrupt affection and interest that may either blind or seduce me in my search after it; make me impartial in my enquiry after Truth, and ready whenever it is discovered to me, to receive it in the love  
of

of it, and to continue stedfast in the profession of it to the end of my days.

## II.

I perfectly resign my self, O Lord, to thy conduct and direction, in Confidence that thy Mercy and Goodness is such, that thou wilt not suffer those who rely upon thy guidance, and sincerely desire to know the Truth, finally to miscarry: And if in any thing that concerns the true Worship and Service of thee my God, and the everlasting happiness, I am in any error and mistake, I earnestly beg of thee not to take notice, but convince me of it, to reveal thy Truth to me, and to lead me in the way wherein thou wouldst have me to go.

## III.

But if by thy grace and mercy I am already brought into the way of truth, I beseech thee to confirm and establish me in it more and more, to settle my doubting and wavering mind, and to give me joy and peace in believing; and always to preserve in me a great Compassion, and a sincere Charity towards those that are in error and ignorance of thy Truth; and because my blessed Saviour hath promised, That they that do his Will shall know his Doctrine, grant, O Lord, that I may never knowingly offend thee in any thing, or neglect to do what I know to be thy Will and my Duty.

## IV.

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IV.

Grant, O heavenly Father, these my most humble and hearty Requests, for his sake who is the Way, the Truth, and the Life, my blessed Saviour and Redeemer Jesus Christ. Amen.

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A Private P R A Y E R.

**O** Lord, who inhabitest Eternity, thou art exalted above all Principalities and Powers, Saints and Seraphims are ravished with thy Glory, Angels and Archangels adore thy Greatness, Holiness and Honour wait upon thy Throne; the Scepter of thy Kingdom is an everlasting Scepter, thou lovest Righteousness, and hatest Iniquity; and therefore they that come before thee, must worship thee in spirit and in truth, if they would be either heard or received of thee: I confess I am not worthy to appear in thy presence, that can present unto thee no other Offering than a sinful and deformed Soul, which deserves no longer to be accounted thine, having lost that purity and likeness which made it so.

II.

I am not worthy to receive any more tenders of mercy, that have so often despised it, nor

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to see what is the riches of thy Love, that have so unworthily preferred the Trifles of this life, before the Treasures of thy Grace. Thou madest it the end of my Creation, that I should glorifie thee; but I of all thy Creatures have least performed it. That Time which I should have employed in adoring and devoting my Life to thy Worship (which is my most rational and religious Service) have I sacrificed to Sin and the Pleasures of the World.

### III.

Thou art so infinitely good, that thou desirest but unfeigned sorrow for sin to excuse it; and yet so miserable and deeply guilty am I, that I cannot bring so much as an humble and a contrite Spirit to plead for my self. Thou didst so love the world, that thou sentest thy Son to die for it: But I have so loved the World, that I have despis'd Heaven and my Saviour, rejected the Holy One whom thou hast sent, and by my unworthy Life have dishonoured that happy name whereby I am called thine, and entruled to thy Kingdom.

### IV.

But though my sins cry aloud for punishment, yet the voice of thine own Mercy, and my Saviour's Blood, begs more powerfully for pardon. O let his Sufferings be my reconciliation; his punishment for sin, my freedom from it; let the bitterness of thy wrath on him,

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him, be turned into the sweetness of thy love to me; that his Cross may be my Triumph, and the merits of his Passion the purchase of my Peace; and grant that having obtained mercy, I may walk accordingly, that being bought for Heaven, I may no more sell my self to sin, nor prefer a few moments of Pleasure, before an eternity of Joy.

V.

Make me to consider those divinities that bind me to serve thee, the infinite and abundant testimonies of thy love, which invites my gratitude, and that happiness which is the reward of them that seek thee. O let not the motions of sin be more powerful in me than the obligations of thy grace, nor the pleasures of this life of more value to me than the Joys that are to come: but make me to walk chearfully in that way which thou hast set before me, that my temptations may but strengthen me more, that neither the Crosses, nor yet the Pleasures of this life may be able to deject or drown my Piety; but in what condition soever I am in, I may be still found crown'd, and triumphing in Faith.

VI.

O thou infinite goodness, teach me to adore thee with my whole heart, and to confirm my Life unto thy Law with a perfect constancy. Make me to consider that exceeding weight of Glory, which thou hast promised to those  
that

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that strive to conquer the World for thy sake. O let those Joys which are so much above my thoughts, be ever in them; let my inability to comprehend the Happiness of thy Kingdom, heighten the piety of my ambition after it more, that the greater thy goodness is, the greater may my desire after it be; the greater thy love, the greater my obedience; and the lesser my defects, the greater my humility.

## VII.

Make me to see the little use, but the great vanity of this world, that so the Pleasures of it may not steal away my heart from the contemplation of a better; but that my life may be a perfect and perpetual Sacrifice of obedience, ever pleasing in thy eyes. O let thy Service be ever most delightful to me, that I may labour to improve my self before thee, by my inward and only desires after thee; that whatever defects attend my actions, this may be inseparable in me, even to fear thy name; that so leading a holy life here, I may lead a happy and heavenly life hereafter; and being filled with righteousness, I may be filled with glory, and possess Joys unspeakable for evermore.



## A humiliatory PRAYER

## I.

**O** Lord, I prostrate my self here before thee, in all humility, desiring thy Divine assistance in the subduing of those Enemies which daily assault me. The flesh evermore rebelleth against the Spirit in me, O my God; and the infirmities of my nature are too strong for me of my self to conquer. Behold how my frailties fight against my Soul, and have wounded me before thee.

## II.

O shall my sins be stronger than thy grace, and the errors of my life more powerful than thy Law? the pious incense of a contrite Spirit is a Sacrifice thou dost not usually despise; and O that I could exalt my self in show, and drop away my Soul in tears; that my iniquities could fly away in sighs, and the guilt of my life be wip'd off in Religious streams!

## III.

Pity my Irregularities, O Lord, and forgive my Crimes: how long shall I groan under the bondage of sin, and weary thee too with the burden of my Corruptions? Thou delightest to pardon sin, and shall mine remain? thou desirest not the death of thy  
Creatures,

*Creatures, and shall I be forsaken? I cannot live without thee, nor enjoy the comfort of my very being till thou revive me: 'tis better I had not been, than that I should lose thee; and 'tis better I should be no more for ever, than not regain and find thee.*

## IV.

*Return, O thou Comfort of my Soul, and fill me with thy love: Purge the stains, and wash away the blemishes of my life by thine own blood: Renew and quicken my Spirit with the Foes of thine: Sanctifie my Will with a pleasing obedience unto thine; let the merits of my Saviours Righteousness beautifie my Soul, cloathing me with Innocence and Purity of Heart here, and everlasting Immortality in thy Kingdom hereafter.*

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*A Thanksgiving.*

**O** Most great and glorious Lord God, what shall I render unto thee for all thy mercies? there hath not a moment of my life past by, without being made happy to me by some token of thy love. Thou didst purifie my birth by Baptism; I was no sooner come into the World, but thou didst seal me for Heaven, taking away the guilt, which no Innocency but that of Jesus could cancel or pardon, and abolishing those Characters of Sin and Death, which were so inseparably imprinted on my nature, that no Law, but that of thy Spirit, could wipe away.

## II.

And having brought me into the bosom of thine own Spouse, and plac'd me among thy Children, hast led me with continual mercies and means of Grace, that I might see there hath been no defect in thy goodness but my acknowledgments; nor in thy promises, but my performances. And indeed, my God, I cannot look upon these Obligations, without horror for my Ingratitude

tude, nor remember these precious testimonies of thy love, without a religious confusion of Soul for my great neglect and forgetfulness of thee.

## III.

Nor can I plead an excuse in the weakness of nature only, for those sins I have been too willing a committer of. And yet, my God, behold how thou hast loved me, sending thy Son to reconcile me to thy self, that I might find access unto thy Throne, and inherit the Joys of thy Kingdom. Behold how thou hast loved me, in reprieving me from that wrath my sins have long ago deserved; and as if thou didst not, or wouldst not take notice, hast made me an object of thy Care, and an example of thy love, abounding in perpetual dispensations of mercy to my Soul.

## A H Y M N.

**B**lessed, O Lord, be thy wise Grace,  
That governs all our Day ;  
And to the Night assigns its Place  
To rest us in our way.

## II.

If Works the labouring Hands impair,  
Or Thoughts the studious Mind,  
Both are consider'd by thy care,  
Both fit Refreshment find.

## III.

Fit to relieve their present state,  
Fit to prepare the next,  
While we are taught to meditate  
This plain and useful Text.

## IV.

As every night lays down our head,  
And morning ope's our eyes,  
So shall the dust be once our bed ;  
And so we hope to rise.

## V.

To rise and see that beauteous light  
Spring from those eyes of thine,  
Not to be checkt by any night,  
But clear for ever shine.

The End of the Third Part.



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A  
New-Year's-Gift.

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PART IV.

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MEDITATION I.

*The cleansing of the Heart.*

Psal. 51. 10. *Create in me a clean heart, O  
God, and renew a right spirit within  
me.*

I.

Come let us now again prepare our  
Hearts, and humbly offer up this  
our Sacrifice: Let us clear our  
Heads of all other Thoughts, that fill  
L us

us at best with nothing but emptiness; let us remember our God is a pure Spirit, and delights to dwell in a clean Tabernacle; he will not enter a Soul that's subject to sin, nor stay where he finds his Grace neglected. If he vouchsafes us the Blessing of a Visit; O how heavenly sweet and ravishing is his Presence! let us open wide our bosoms to receive him, and summon all our powers to come and entertain him.

## II.

Come my Understanding, and bring all thou know'st, all that enlightens thee in the way to Felicity. Come, my Will, and call in all thy Loves, and contract them all into one, and settle it here for ever. Come, my Memory, with all thy swarm of Notions, and forget them all but what concerns thy Eternity. Come my whole Soul, with these thy Faculties about thee, and prostrate and adore the Eternal God, behold, he is now with us, and sits in our Hearts as on his Throne, to receive our Petitions, and give us his Blessings: He never will forsake us if we chase him not away; but guide and comfort us with his Holy Inspirations.

## III.

Come then, and with devoutest Reverence



verence attend and hear what the Lord our God will say. He leads us thus into retirement and silence, and there familiarly speaks to our Hearts. Tell me, O you designed for everlasting Happiness ! tell me now freely, for none shall interrupt us, what do you chiefly delight to think on, and what do you aim at in all those Thoughts ? Consider well the Question I propose ; and when you have examined your selves, give me your answer.

IV.

O thou our merciful, though offended God ! behold thus low we bow our guilty Heads, blushing for shame to see our Folly ; and so much the more, because we see our duty. Happy were we, could we still be thinking on thee, and raise all those Thoughts into desires to be with thee. Happy were we could we always feel those fervors, of which sometimes thou inspirest a little spark. Oh were that Spark kindled into a Fire, and that Fire blown up into a continual Flame ! But we, alas, are hot and cold by fits, and, which is worse, our cold fit is the longer.

V.

Some few half hours we spend in Prayer, and many whole days in Idle-

ness and Vanity : Sometimes we bestow a little on the poor, and often throw a great deal on our passions : Sometimes we deny and mortifie our selves ; but far more often obey our sensual appetites : sometimes we are drawn by thy Grace to do one good work, but seduc'd by our Nature to a thousand Iniquities. Thus we confess to thee, O Lord our God, who perfectly see'st every corner of our hearts ; thus we confess to thee, not that thou may'st know us, but that we may know our selves, and thou may'st cure us.

## VI.

Cure us, O thou great Physician of our Souls ! cure us of all our sinful distempers ; cure us of this aguish intermitting Piety ; and fix it into an even and constant Holiness. O make us use Religion as our regular Diet, and not only as a single Medicine in a pressing necessity. Make us enter into a course of hearty repentance, and practice Virtue as our daily exercise, so shall our Souls be endu'd with a perfect Health, and disposed for a long, even everlasting Life.

## VII.

— Now we have begun, permit us, mighty Lord ! to speak once more who  
are

are but dust and ashes; let us go on and confess to thee; and open before thee all our miseries. Such an occasion often endangers us, such a temptation too often overcomes us. Our own Infirmities are too strong for us, and our ill Customs prevail against us. Every day we resolve to amend, and every day we break our resolutions. Have mercy on us, O God of infinite Compassion! have mercy on us, O thou Comforter of afflicted Minds! have mercy on us, and pardon what is past; have mercy on us, and prevent what is to come.

## VIII.

Whene're thou seest us unhappily engag'd, and blindly running on in the ways of death, O send thy heavenly Grace to check our desperate speed, and make us stay and look before us. Shew us the horrid downfall into that bottomless Pit, where impenitent sinners are swallowed up for ever. Strike our regardless Souls with fear and trembling, at the dreadful sight of so sad a Ruin: then turn our eyes, and kindly set before them the beauteous prospect of a pious Life: make us look long and steddily upon it, make us look through and see beyond it; make us delight in the hope it enjoys; but incomparably

more in the joy it hopes: a joy which none but thy self can give; none but thy self can make capable to receive.

## IX.

Give us, O gracious Lord, thou free beginner, and perfect finisher of all virtuous actions: give us a right spirit to guide our intentions, that we may directly aim at our true end. Give us a Holy Spirit to sanctifie our affections, that what we rightly design we may piously pursue: give us an Heroick Spirit to confirm our Hearts, that what we piously endeavour, we may courageously atchieve; suffer not the flesh to deceive us any more, but fortifie our Spirit against all its assaults.

## X.

If the Flesh grow bold, and insolently demand, how can you live without those liberties? Let the Spirit answer, their followers are slaves, and the service of God is the only true freedom. If the Flesh alledge, what joy in suffering ills, or doing contrary to our inclinations? Let the Spirit reply, That the Cross of Christ is sweet, and nothing so glorious as the Conquest of our selves. If the Flesh insist, What do you see or hear, or exercise any sense in, but the things

things of this World? Let the Spirit immediately enter this protest, and may every experienc'd Soul subscribe the Truth! I see its Vanity, and feel its Vexation, and meet in every thing its falseness and danger.

XI.

Away then Flesh and Blood, away deceitful World; you cannot enter into the Kingdom of Heaven. You were created only to serve us in the way, and set us down at our journeys end. Away with all your fond deluding Dreams; be banisht for ever from our awakened Souls. Come thou to us, blest Spirit of Faith! and govern our Lives by thy holy Maxims. Subdue our sense to the dictates of Reason, and perfect our Reason with the mysteries of thy Grace. Teach us to love and fear what we see not now, as at too great a distance for our short sight; but what we are sure will hereafter be our bliss or misery for ever.

The P R A Y E R.

I.

**B**lessed be thy Holy name, who dividest thy Gifts to every one as thou pleasest, and workest all in all! In thee our Sorrows

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*have a Comforter to allay them, and our Sins an Advocate to plead for them: in thee our Ignorances have a Guide to direct them, and our Frailties a Confirmer to strengthen them, and all our wants, a God to relieve them.*

II.

*Hear, we beseech thee, the Prayers of thy Servants, and mercifully grant us the perpetual assistance of thy Grace, that we may never be deceived by any false Spirit, nor overcome by the vicious suggestions of Flesh and Blood; but in all our Doubts, be directed into the way of Truth, and in all our Actions guided by thy Holy Spirit, who with thee and thy Eternal Son, lives and reigns one God, World without end. Amen.*

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MEDITATION II.

*Of a negligent Life.*

*Psal. 69.5. O God, thou knowest my foolishness, and my sins are not hid from thee.*

I.

**G**ood God, how extreamly ingrateful are we! how strangely insensible of our manifest Duty! every creature

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ture hears thy Voice but we; every thing lives by Rule but we. The Sun observes his constant rising, and sets exactly at his appointed Time. The Sun stands still if thou commandest, and even goes back to obey thy Will: and yet the Sun pretends no Reward, nor looks to be placed in a higher Heaven. We who expect those glorious Promises, and aim no lower than the Heaven of Heavens,

II.

Shall we forget the Law of our God, that only instructs us to perfect our selves? We who are bought by the Blood of Jesus, and freely redeemed by his sacred Cross: Shall we neglect so gracious a Saviour, whose only Design is to draw us to his Love? Shall we neglect so generous a Love, whose only effect is to make us happy? Oh may thy Holy Will, dear Lord, be all our Rule, and thy gracious Hand our only Guide. O may thy infinite Goodness engage us to love thee, and thy blessed Love prepare us to enjoy thee.

III.

What did I say, O Lord my God? We guide not our Lives by thy streight Rules: It was too mild and gentle a Re-proof for us, who quite contradict thy

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Laws. What thou forbiddest we eagerly pursue, and what thou commandest our frowardness still resists. We boldly converse with Temptation and Sin, which thy Charity advises us to fly like Death: We timorously fear a Loss or Frown, where thou biddest us proceed with undaunted Courage: We govern our Actions by our own wild Fancies, and expect thy Providence should comply with our Humours; we would have thee relieve us when we list, and rain and shine as we think fit.

IV.

Pardon, O gracious Lord, this rude perverseness, and fashion our Spirits to submit to thee! make us exactly observe what thou prescribe, how bitter soever it tastes to our sense: We are sure thy Wisdom knows our Infirmities; we are sure thy Goodness delights in our Relief: little, thou knowest, O Lord, is the good we do, and every grain is derived from thee: Great, we confess, are the evils we commit, and all to be charg'd entirely on our selves: Thou art, O Lord, all Goodness and Patience, and we, alas, all sin and Disobedience.

V.

Tell me, my Soul, when first thou hast well examined the innumerable circumstances



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stances that concern thy state : Tell me, and let not Pride deny the Truth, nor any thing divert thy free Confession. Could we have sav'd ourselves from any dangerous Temptations, unless our God had powerfully sustained us ? Could we have carried on any pious purpose, unless his Hand had blest our Endeavours ? No, to thy self, O Lord, give all the praise, if thy Creatures have perform'd the least good Work : Give to thy self all the Glory, O Lord, if they have not committed the worst of Sins.

VI.

Thy Hand alone directs us to do well ; and the same blest Hand restrains us from ill. 'Tis not in us to esteem those unseen Joys, and despise the Flatteries of this deceitful World : 'Tis not the Work of corrupted Nature to mortifie our Senses, and patiently bear the Crosses we meet : Of our selves we are inclin'd to none of these, but the Grace of God enables us to all. Grace gives us strength to overcome our Passions, and the World and the Flesh shall be subject to us. Grace gives us Faith to fortifie our Reason, and Heaven itself shall be conquer'd by us.

VII.

'Twas not alone to make the Day, that  
thou,

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thou, O Lord, didst make the Sun, but to teach us these pious Lessons, and write them plain as its own beams ; so should our Light shine forth to others, and so our Charity warm their coldness; So when they say we are under a Cloud, we should, like the Sun, be really above it : And though we appear sometimes eclyps'd, or even extinguish'd in a Night of Sorrow ; still we should shine to our selves and thee, and still go on in the ways of Light.

VIII.

Still, like the regular Sun, unchangeably expect the appointed Periods of bright and dark : Only in this we gladly disagree ; and blest be our God who made the difference, not like the Sun that every Night goes down, and must at last be quite put out : When we have finish'd here our course, and seem to set to this dark Earth, we hope to rise and set no more ; but shine perpetually in a brighter Heaven. Repent now, my Soul, for the evils thou hast done, and bless thy God, for the Goods thou hast received.

The

## The P R A Y E R.

**O** God, who art ever present to all that thou hast made, still watching to improve us, as we grow fit for greater Bounty. Keep, we humbly beseech thee, our Eyes continually fixt on thine over us, at once awfully checking our Inclination to Folly; and tenderly encouraging our pursuit of true Good: Make us always feel our selves under thy sure Protection in our Dangers, and within free reach of thy gracious Ear, for whatever real Good we faithfully ask, and use our just Endeavours, according to thy Discipline, to attain through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost lives and reigns one God, World without End. Amen.

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## MEDITATION III.

*Of the Divine Wisdom.*

Col. 2. 3. *In whom are hid all the Treasures of Wisdom and Knowledge.*

**H**E is our great and sovereign Lord, the absolute King of Heaven and Earth, he sees at once the whole frame of all things, and thorowly comprehends their various Natures : to every creature he appoints a fit Office, and guides all their motions in perfect order, till he has wrought his glorious design, to finish the World in a beauteous close : all these he governs with infinite Wisdom, and all for the good of them that love him : his Councils are deep, and beyond our reach ; but all his ways are just and merciful, he governs his Enemies with a Rod of Iron, and punishes their wilfulness with eternal Miseries : but his Servants he blesses with the priviledge of Children, and provides for their duty a rich inheritance.

II.

## II.

Let them neglect thy Praises, O Lord, who never consider thy Mercies ; let them be silent to thee, O gracious God, whose mouths are full of themselves ; but as for us, who subsist by thy Gifts, and thankfully acknowledge the riches of thy Goodness : our hearts shall continually meditate on thee, and our lips delight to sing thy Glory. Blessed for ever be thy Name, O Jesu, and blessed be the sweetness of thy Wisdom, whose infinite Charity has vouchsafed our Earth such excellent Rules to guide it to Heaven.

## III.

Thou taught'st us that happy skill of finding our lives by a generous losing them to follow thee : thou taught'st us to love our true selves best, by wisely hating our mistaken selves : thou taught'st us to trample this world under our feet, and use it as a step to climb up to the next : from thee we learn those glorious Mysteries that exalt our Faith so high above Reason : from thee we derive those Heroick Councils that raise our Souls so far above Nature : from thee alone, and from thy School of Grace, all we know we learn, and all we do we receive.

## IV.

## IV.

How long, alas, might we have wandered here in the midst of darkness and error, had not thy Love and Pity, O merciful Lord, brought down thy very self to become our light ! Never should we else have learned to deny our selves, and take up our Cross and follow thee : Never should we have known that great secret of Peace, to forgive our Enemies, and to do good to those who despitefully use us : on the unsatisfying things of this low Earth, should we have blindly set our whole affections.

## V.

Hadst thou not told us of the Kingdom of Heaven, and bid us lay up our Treasures there : hadst thou not terrified us to fear thy Wrath, by declaring the miseries that attend our sins : hadst thou not invited us to obey thy commands, by proposing the felicities of a pious life : what hast thou promised, gracious Lord, to the meek and poor in Spirit ? what hast thou promised to them that mourn, and to those that hunger and thirst after Holiness ! How many joys has thy bounty prepar'd for the lovers of Mercy and the makers of Peace ! How many blessings for the pure of Heart, and those who with patience bear their Crosses !

## VI.

VI.

O thou all-seeing Wisdom of the Eternal Father, and Sovereign King of Men and Angels ! who from thy glorious Throne did'st descend on our Earth, familiarly to teach us the Oracles of Heaven ! write thou these Sacred Words in the Tables of our Hearts, and suffer not at any time our passions to break them : make us still study thee our heavenly Master, and continually admire the beauty of thy Law ; a Law that so clearly shews us our end, and so plenteously furnishes means to obtain it. A Law that so safely cures our Infirmities, and so fitly supplies all our Defects ; a Law so exactly conformable to true Reason, and so highly perfective of Human Nature : a blessed Law, that makes even here our life more sweet, and leads us hereafter to everlasting felicity.

VII.

Never will we cease to exalt thy Goodness, O Jesu, since thou never ceasest to oblige us with new Blessings ; thy generous Charity could not thus be satisfied, to have only spoken to us the words of life : 'twas not enough for thy excessive love, that thy Heavenly Sermons told us our duty ; but thou must urge and provoke our Obedience, by thy sweet  
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inforcement of thine own example. Thou forbade'st thy followers to affect superfluities, and thine own provision was a few Barley-loaves : thou commandest the Rich to give Alms with chearfulness, and bestowest on the poorest wretch even thy precious Self.

VIII.

Thou bidst us not fear them that kill the body, and yieldst up thine own to the death on the Cross: Thou enjoyn'st us to love our fiercest enemies, and thy dying breath prayed for thy Crucifiers. Thy perfect Soul needed not, as our weak Natures, those methodical forms and discipline of Religion; yet thou vouchsafest to observe the common feasts, and assist at the Publick Office of the Temple; to watch, and pray, and fast, with so fervent a Zeal, that thy Practice outdid thine own Precepts. This life, and even death it self, our merciful Lord undertook, to mark out for us the Way to Heaven, to beat it plain by his own sacred steps, and render our passage thither easie and secure.

IX.

Shall we not then, O my Soul, rejoicingly follow that Path, which we see our Saviour trod before us? Which we see, though spread all o're with thorns, yet



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yet carried him directly to the glories of Paradise? Shall we not confidently rely on so gracious a Leader, who promises, if we faint, to look back and relieve us? O dearest Lord, bow down thy merciful eyes, and pity the frailties of our imperfect Nature: reach forth thy Hand, and strengthen us with thy Grace, that nothing divert our advance towards thee: but in this dangerous Labyrinth of the World, and the whole course of our Pilgrimage here, thy Heavenly Dictates may be our Map, and thy Holy Life our Guide. All my life long will I praise thee, O God, and lift up my hands to thy Holy Throne.

The P R A Y E R.

O Eternal God, whose wise Government reserves Eternal Joys for those who observing the right discipline of Love, mortifie their Affections here to all things but thee, and eternal griefs for such, as neglecting thy Law of Reason, indulge themselves to their Passions! Grant, we humbly beseech thee, that thy gracious acquainting us with this indispensable Order and End of thy Providence, may continually sway our choice to leave the broad and fluttering Road of present Ease, leading to Death, and press resolutely

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*solutely forwards in the rough and narrow Path which leads to true Life, through our Lord Jesus Christ, thy Son, and our Saviour and Redeemer. Amen.*

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MEDITATION IV.

*On our Passions.*

1 Pet. 2. 9. *The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the Unjust unto the Day of Judgement to be punished.*

I.

**T**hey are miserably tossed up and down, who float on the waves of their own Passions: their wearied Souls soon faint within them, when they see the Lord has withdrawn his presence; they seek him, but cannot find him; they call, but he gives them no answer. O still seek on, still call on your God, for his mercy will surely awake at last. Though he sometimes may slumber for a while, to try your duty, or punish your disobedience; though he may suffer a while

while the fury of the tempest, to shew you your hopeless state, if left to your selves ; yet be assured he'll hear your Prayers at last ; he'll not permit you to perish for ever.

## II.

And now, when all their fears were grown to the height, and no means appear'd to sustain their patience, when the proud waves beat violently against them, and covered their little Vessel with despair and ruin ; behold, his blessed Voice commands a Calm, and immediately the Sea and Winds obey him : immediately his Sun arises in their hearts, and with its gentle beams revives their hopes : then is their darkness turn'd into light, and the clouds disperst into a bright day : then they recollect their scattered thoughts, and range them again in their ancient order.

## III.

Often they look back on the dangers they have escaped ; and as often bless the mercy that deliver'd them. Often they look forwards on the course they are going, and as often sing with Joy for their happy change. Welcome again the easie Yoke of Christ, and the light burthen of loving our Saviour. Welcome the Holy Offices of sweet Devotion, and that  
Soul-

Soul-inflaming silent Prayer: now we discern this beauteous truth, (and O may we print it deeply in our minds) that the pleasures of vertue are pure and constant, and infinite blessings attend to reward it; but the pursuit of Vice is troublesome and intricate, and finishes its course in an abyss of misery.

## IV.

Pity, O Lord, thou raiser of them that fall, and sole sustainer of them that stand! pity thy Childrens weakness who look up to thee, and dearly know we are nothing in our selves: let us not lose this unhappy experience; but teach us wisdom from our own miscarriage: teach us to observe where our error was, and fortifie our selves against that defect; to suppress our tentations in their first approach, when their power is weak, and our choice in full strength; to remember how formerly their flatteries have abused us, and, when they counterfeit again, be no more deceived.

## V.

Never to look on the face of Pleasures, as they come drest up and smiling towards us; but always reflect how sadly they go off, and leave nothing behind but their venomous sting; so shall we gain the best of Victories, while we master

fter our own corrupt Inclinations : So shall we be honoured with the noblest of Triumphs, while our conquer'd Passions draw us up into Heaven. Thou art, O Lord, the only Anchor of our Hope, save us, O Jesu, or else we perish : All our Lots are in thy Hands, and all our Safety in the Assistance of thy Grace.

VI.

Lord, as thy all-wise Providence seems to sleep sometimes, and permit the storm to grow high and loud, yet never failest to relieve thy Servants, who faithfully call on thee in their Day of Trouble : So let thy favourable Hand still bear us up, when thou seest us charged with any strong Assault. Leave us not then to our own Infirmities, lest the Enemy of our Souls prevail against us : forsake not our Misery when we are fallen, lest we lie for ever groveling on the Earth : Suffer not our frailties to become a Custom, lest we die impenitent, and perish without Recovery.

VII.

Deliver us, O Lord, from the occasions of sin, and the Importunities of such as delight in Folly : Deliver us from the Snare of enticing Company, and the dangerous Infection of ill example ; Infection that spreads in every Place its poisonous

sonous Air, and, where-e're it enters, corrupts and kills. Once more, my Soul, let us repeat this Prayer, and humbly implore again so necessary a Blessing. Deliver us, O Lord, from the occasions of Sin, and the Importunities of such as delight in Folly.

## VIII.

Set a strict Watch continually over our Eyes, and diligently keep the Door of our Lips. Govern all our Senses, that they seduce not our Minds, and order every Motion of our Heart and Fancy. Perfect, O dear Redeemer, the Work thou hast begun; and make even our Passions Servants of thy Grace. Change our rude Anger to a severity against our selves, and a prudent Zeal for others: convert our fear into a timorousness to offend, and an awful reverence of thy sacred Name: Let all our Affections be turn'd into Charity, that our Hearts may desire nothing but thee, whom we may safely love with our whole strength, whose Heaven we may covet, and fear no excess.

## IX.

O thou, whose blisful Vision is the Joy of Angels, and sovereign Happiness of all thy Saints! Oh that our Souls could love thee without Limits, as thou art in  
thy

thy self infinitely amiable ! That we could fix all our Thoughts on thee, and never take them off from the Memory of thy sweetness ! At least , O thou fountain of Eternal Bounty, that flows so freely with perpetual Blessings ! let every Day we receive of thee , still set apart some Portion of itself, seriously to meditate thy infinite Mercies , and heartily rejoyce in thy glorious Rewards: Mercies that give us all we have, and Rewards that reserve for us all we can wish.

### The P R A Y E R.

**O** God, whose infinite Mercy has vouchsafed us the mighty rescue of thy only Son, from the desperate Rebellion of our Passions, which utterly confound the Government and Peace of our Souls ! Grant, we humbly beseech thee, that our Experience of the miserable effects of yielding to their Allurements, may make us warier in observing, and severer in repressing their first motions ; and thy Grace so strongly fortifie us against all their furious and repeated Assaults, that Reason may more and more recover its due force, and calmly joyn with Faith, to secure and exalt in our Hearts the blisful Throne of thy Charity, through the same our Lord Jesus Christ thy Son, and our Saviour and Redeemer. Amen

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M E.

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MEDITATION V.

*On the Fall of Man.*

Rom. 5. 12. *Wherefore, as by one man sin entred into the world, and death by sin; and so death passed upon all men, for that all have sinned.*

## I.

**U**Nhappy Man ! at first created just, as every Work comes fair from the Hands of God ; at first endowed with Dominion over the Earth ; and, which was more, with Dominion over thy self : At first, not only made sole Lord of Paradise, but Heir Apparent of the Heaven of Heavens : All this thou lost by one rash Act, disobeying the Law of thy wise Creator ; all this, alas, we lost by thy Transgression, which brought in Sin and Death, and universal Misery.

## II.

Our Bodies were deprav'd by thy Disorder, and our Souls made fit for such



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such depraved Bodies: Our Senses quickly rebell'd against Reason, and both together conspir'd against Grace: Dulness and Ignorance o're-spread the World: Error and Vice possess'd Mankind; the Law they observ'd was their own unruly Appetites; and the Deity they worshipped, the Work of their own Hands; even the selected People of the True God, the favourite Nation of the Almighty Providence.

III.

They who were brought out of *Egypt* with so many Wonders, and seated in a Country flowing with Milk and Honey; they who had seen the Sea divide before them, and stand on each Side as a Wall to defend them: They who have tasted the Quails and Manna from Heaven, and drank of the Streams that came gushing from the Rock, even they forgot their great deliverer, and set up for their God a golden Calf; thus they turned their Glory into the similitude of a Calf that eateth Hay; they soon forgot God their Saviour, who had done such great things for them in *Egypt*.

IV.

Thus lay the miserable World covered with Darkness, and the thickest Mists of gross Idolatry: Thus had poor Man

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quite lost his Way ; and all he could do, was to wander up and down, till when his few vain Years were spent, he suddenly descended to everlasting Sorrows. This mov'd thy Pity, gracious Lord ! who often are found by those that seek thee not ; who never withdrawest thy Hand in Time of Need ; but constantly suppliest us in all our Distresses. This mov'd thy Pity to undertake our Relief, and come down thy Self, and dwell among us. O that Men would therefore praise the Lord for his Goodness, and declare the Wonders that he doth for the Children of Men.

V.

But thou again, dear Lord, must leave our World, and though it be good for us, 'tis hard to part from thee : Thou must again ascend into thy Fathers Bosom, to prepare a Place for thy faithful Followers. Yet even then, O thou wise and infinite Goodness ! thou didst not wholly forsake our Earth, but art here still to move us by thy presence, and entertain our Devotions without Fear of Excess. We know it is impossible to adore our God too much ; O that it were possible to adore him enough.

VI.

Lord, what a happy Change has thy coming

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coming wrought ! what glorious Effects has thy Doctrin produced ! Narrow was once the Gate, and strait the Path to Bliss, and few there were that found it. Once in a populous City, not ten that were Just ; and on the whole Earth but eight that were sav'd. Now we see many with a strong and generous Love, endeavour to run after thee in the ways of thy Commandments. Whence, O my God, could this strange Improvement come, but when Christ ascending sent us the Comforter ? whence could this Blessing spring, but from his Holy Life, and the infinite Merits of his painful Death ? O let us keep alive the Memory of our dear Redeemer's Death, and apply to our Souls all the vertue of his Passion.

VII.

O blest Memorial of my Saviour's Love, and faithful Seal of all his Promises ! if I forget to sing of thee, let my Tongue cleave to the Roof of my Mouth : if I forget to meditate on thee, let my Head forfeit its Power to think. All the short Time I remain in thy Presence, I will wholly apply to adore thy Majesty ; thee will I bless for all thy Mercies ; to thee will I open all my Necessities, begging thy Pardon for

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my past Offences, and thy gracious assistance for the Time to come, imploring thy Mercies always to attend us, and thy Blessings upon all the World.

VIII.

O spotless Lamb, once slain for us on the Cross, have Mercy on us, ungrateful Wretches; be thou our powerful Advocate with thy heavenly Father, and sollicit by thy Merits his Mercy for us; offer thy sacred Self before his Throne, and turn away the Wrath we deserve for our Sins; so Slaves are rescued from their Chains, and Prisoners from the Doom of Death, while they please their offended King with the pleasing Remembrance of his beloved Son; and so hope we, and infinitely more, from the infinitely greater Mediation of Jesus. Blessed be thy Providence, O Lord, that so tenderly nurses up the World, still growing on to new degrees of Perfection.

IX.

May every Age sing Praises to our God, and all Generations adore his Providence. From the beginning, his Mercy hath still laid Means to raise us to those blessed Objects above our Nature. At first he created *Adam* with all necessary Knowledg, and then ordained the Patriarchs to inform their Families: Afterwards

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terwards he charg'd the Angels to bring us his Commands, and often inspired the Prophets to declare his Will. When he had done all this, and found it not enough to guide untoward Man to his true End, what did he then to save the perishing World? O strange excess of the Divine Goodness! He sent even his own belov'd Son to dwell among us, and teach us the art of working our Salvation; that sacred Art of training up our Souls for Heaven, and fitting them for the blisful Union with himself.

X.

But, O thou King of glorious Sweetness, whose flowing Tongue dropt Milk and Honey! We were, alas, not happy to behold thy Person, nor our Ears worthy to hear thy Voice! yet e're we were born, thou had'st us in thy Thoughts, and didst provide a Method to supply that Defect, selecting a number of choice Disciples, and thoroughly instructing them in thy heavenly Doctrine, that they might keep alive the Memory of thee, and witness to all Nations thy stupendious Works. Thou didst verifie their Mission with the Power of Miracles, and inflamedst their Hearts with the Fire of thy Spirit, o're all the World they proclaimed thy Law, and undauntedly

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preached the crucified God ; deep in the Breasts of the Faithful did they write thy Gospel, and seal it before their Eyes with their own Blood.

The P R A Y E R.

**O** God, whose eternal Wisdom the World made Flesh, and dwelling among us, not only told the World with his own sacred Mouth the unthought-on Steps which lead directly to Heaven ; but trod them out plain with his own sacred Feet, and ordain'd others after him through all Generations, to guide ours steadily in them ! Let not, we humbly beseech thee, so much Love and care be lost on us ; but vouchsafe us thy continually necessary Grace, not only to learn by roat, and profess with our Lips this precious way, kept still open to our Eyes ; but make it our whole Life to walk diligently in it, even to death ; through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost liveth and reigneth one God, world without end. Amen.

## MEDITATION VI.

*Christ and the Soul.*

Phil. 4. 13. *I can do all things through  
Christ that strengthens me.*

## I.

WHO will give me this happy favour,  
that I may find my God alone?  
that I may find him in the silence of  
Retirement, where the noise of this  
World can no way interrupt us; but that  
my God may speak to me, and I to him,  
as dearest friends converse together;  
that I unfold before him all my wants,  
and freely ask the Charity of his Coun-  
sel. What shall I do, O my gracious  
Lord, to be happy here? what shall I  
do to be happy hereafter? Nature al-  
ready has thus far taught me, that in all  
Undertake, I seek my own good.

## II.

Only I have cause to fear I may mi-  
stake that Good, and set up an Idol in-  
stead of thee, unless my God vouchsafe  
to instruct me, and shew my Soul its

M 5 true

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true felicity. Heark how the Eternal Wisdom gives thee advice, and let every word sink deep into thy Soul; seek with thy first endeavours the Kingdom of Heaven, and all things else shall be added to thy wish; love with thy whole affections the enjoyment of thy God, and all things else shall conspire to thy happiness.

III.

All these, my lips confess, are excellent Truths, but when, O my God, shall my life confess them? When shall I perfectly overcome my Passions, and guide them so, that they may draw me to thy light? While they are mine, alas, I cannot govern them; behold, dear Lord, I offer them all to thee, check thou their lawless motions by thy Grace, lest they violently carry me away from my duty. Wean thou my heart from the follies of this World, and quicken its appetite to thy solid Joys; that I may hunger and thirst perpetually after thee and those glorious promises thou hast made to thy Servants; that my whole Soul may seek thee alone, since thou alone art all my Heaven.

IV.

When, O my Soul, shall thy God find thee alone, free from those busie thoughts  
that



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that fill thy head? O with what ready Charity would he then instruct thee, and let thee into his blessed Secrets! himself would become thy familiar guest, and dwell with thee in perpetual Joy. Lord, thou must enter first, and chase those fancies away, and consecrate my Soul a Temple to thy self; take thou entire possession, and hold it fast for ever; and suffer not the enemies of my peace to return. Sit thou as Sovereign King, and absolutely Command; for thy Government is mild, and rewards are infinite.

V.

What hast thou promised, gracious Lord, to him that receives thee with an humble Love! all that's contain'd in those sweet and mystick words, *He dwells in me, and I in him.* O blessed words, if once my Soul can say, *He dwells in me, and I in him*; He is my Refuge in all Temptations; He is my Comfort in all Distresses; He is my Security against all Enemies; *He dwells in me, and I in him*; what can an infinite Bounty give greater than it self? and what can an empty Creature receive greater than his God?

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## VI.

O glorious God, my life, my joy, and the only center of all my hopes ! were my unsteady Soul once united to thee, or once had relisht the sweetness of thy presence ; how would all other Company seem dull and tedious, and the whole World be bitter to my taste ! how would my thoughts cleave fast to thee, and gladly seal this Everlasting Covenant ! If thou, O Lord, wilt dwell with me, my heart shall continually attend on thee ; night and day will I sing thy praises, and all my life long adore thy mercies.

## VII.

Thou art my only hope, O blessed Jesu, and thy favour alone is all things to me ; in thee I find the Providence of a Father, and the tender kindness of an indulgent Mother : in thee I enjoy the protection of a King, and the rare fidelity of a constant friend : in thee I possess whatever I want, and thy fulness exceeds even my utmost desires : thou art, O Jesu, my God and all things ; what can I think or wish for more ? already enough is said for them that love, and know the value of those precious words : what couldst thou say, dear Lord, more sweet than this ! thy  
de-

delight is to be with the Children of Men ?

VIII.

O sweet and charming words, my God and all things ! sweet in excess to those that taste them ; not the corrupted Palates of the World, who relish nothing but the Food of Sense : words that revive the fainting mind, and fill its darkest thoughts with light and joy. O may these blessed words dwell on my tongue, and live for ever in my faithful memory, where e're I am in this inconstant World, and whatever business entertains my hand ; still let my inward eye look up towards thee, and fix its sight on thy glorious Face. Still may I wish and long for that happy day, which opens to my Soul so blest a view, where I shall see, and no longer darkly believe, that thou, O Lord, art my God and all things.

IX.

What should the Captive wish but Liberty ? and the weary Pilgrim, but to be at rest ? what should the Sick desire but health ? and what can I, but to be with my God ? It is the greatest Charity that God himself can bestow, since God can bestow nothing greater than himself. O let us be guilty of no more  
in-

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ingratitude to so gracious a God, nor no more neglect so glorious a Majesty ! away false pleasures, Sin and Vanity ; for the God of Holiness hath toucht my heart ; he has himself gone in, and taken full possession, and seal'd it up for his own Service.

The P R A Y E R.

**O** God, who seeing the dulness of our spirits need so often fresh impulses of sense, hast wonderfully contriv'd our alone-saving Object, thy sacrific'd Son, continually to sollicite our hearts, and make us fit for thy heavenly Kingdom. Reclaim, we humbly beseech thee, all our wandring affections, and compose them into such a diligent and devout attendance on thy blessed Will, and our alone Saviour's Commands, that we may daily feed our adoration and love of him, and daily grow in our desires of seeing eternally his glorious Face ; who with thee and the Holy Ghost lives and reigns one God World without end. Amen.

## MEDITATION VII.

*Against Temptations.*

1 Cor. 10. 13. *There hath no Temptation taken you, but such as is common to man ; but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the Temptation also make a way to escape, that ye may be able to bear it.*

## I.

Come, let us now call off our thoughts from ranging abroad, where they but lose themselves, and prostrate our selves before thee, O Lord, freely confessing our own misery, and in the lowest posture of afflicted Pilgrims, humbly implore thy mercy. Peacefully in the Grave thy Body repos'd, and thy Soul went triumphing to redeem thy Captives ; but we, alas, thy helpless Orphans, how are we left in the midst of our Enemies ! to how many dangers is our life expos'd ! with how many tentations are we round besieged !

## II.

## II.

Tentations in meat, tentations in drink, tentations in conversing, tentations in solitude, tentations in business, tentations in leisure, tentations in riches, tentations in poverty; all our ways are strew'd with snares, and even our own senses conspire against us. Whither, O my God, shall our poor Souls go, encompassed with a body so frail, and a world so corrupt? whither, but to thee, thou justifier of sinners, and to thy Grace, the sustainer of the weak? Thy Grace instructs us what we ought to do, and breeds in us the will to endeavour what we know; thy Grace enables us to perform our resolves; and when all's done, thy Grace must give the success.

## III.

Govern us with this thy Grace, O Eternal Wisdom! and direct our steps in thy safe way. Order every chance to prevent our falling: and still lead us on towards our happy end. Give us the eye and wing of an Eagle, to see our danger and fly swiftly away. If we must needs engage our enemy, and no means left to escape the Encounter, strengthen us, O Lord, to persevere with courage, that we never be wanting in our fidelity

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ty to thee. Convince us, blessed Jesus, into this firm Judgment; and may our memories faithfully retain it, whatever our senses say to deceive us, or the world to obscure so beauteous a Truth; that thy self alone art our chiefest good, and the sight of thy glory our supreme felicity.

IV.

We have heard perhaps some melancholy news of sudden sicknesses, or unexpected deaths; but do we fear to be surprized our selves, and provide betimes for that day of trial? We meet with accidents enough to disparage this world; but do we really feel it lose credit in our hearts? does our esteem of the other grow strong and high; and every one faithfully tell his own Soul, 'Tis not in this poor World thou must expect content, nor hope to enjoy a perfect rest; but a good Conscience is a continual Feast, and a peaceful Mind the antipast of Heaven.

V.

Order thy whole affairs with utmost skill; and, which is seldom seen, let all succeed: still thou shalt find something to trouble thee, and even thy Pleasures will be tedious to thee: where-ever thou goest, still Crosses will follow thee,  
since

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since where-ever thou goest thou carriest thy self. Who then my God is truly happy? or rather, who comes nearest Happiness? he that with patience resolves to suffer whatever his endeavours are not able to avoid. Happy yet more is he that delights to suffer, and glories to be like his crucified Saviour.

VI.

When thou art come to this, my Soul, that thy Crosses seem sweet for the love of Jesus; think then thy self sublimely happy, for sure thou hast found a Heaven upon Earth, at least, the best Heaven this Earth can afford; and take it as a pledge of a better to come. This is, alas, the Land of the Dying, but we hope to see the glory of God, in the Land of the Living; where we shall hear him pronounce this Sentence to those that love him, in a chearful note, Well done, thou good and faithful Servant; I gave thee two Talents, and thou hast gained two more, enter into thy Master's Joy.

VII.

My thoughts run over the passages you have met to day, or rather forget such impertinent things; what have we seen but distracting vanities? and what brought



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brought home, but unprofitable Fancies ? how often have we felt our minds disturbed ! how often endanger'd by unhappy accidents ! Sometimes we forwardly throw our selves down ; and like fullen Children, will not stand. Sometimes the tempest throws us down, and like weak Children, we cannot stand ; yet are we venturing still among the snares, enticed by the appearance of some present delights.

VIII.

We weary our selves with running after flies, which are hard to catch, and trifles when they are caught, this we pursue and follow that ; but nothing we meet can fill our hearts, till we have found out thee, O gracious Lord ! our only full all-satisfying Good ; till we have found out thee, not by a dark belief, but clearly as thou art in thine own bright self. Remember, O my Soul, this truth of the world we live in, which our own experience too evidently proves ; the eye is not filled with seeing its varieties, nor the ear with hearing all its harmony.

IX.

Remember this truth of the World, we hope, made sure to our faith by the Word of Jesus ; the Eye has not seen  
such

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such beauteous Glories, nor has the Ear heard such ravishing Charms, nor can the Heart it self conceive such incredible Joys, as our God has provided for them that love him; as our blessed Jesus has purchased for his Servants, and even for thee, my Soul, to crown thy patience. Wherefore in peace lay down thy head, and rest secure in the protection of thy God; whose mercy so graciously has singled thee out, and so strongly established on himself thy hope.

The P R A Y E R.

**O** God, who seest and pitiest the infirmity of our Nature, surrounded on every side with the worst of Dangers, Temptations to Folly! strengthen us, we beseech thee, with thy sole-powerful Grace, to stand continually on our guard: resolved even to Death, either warily to avoid, or stoutly break through all that offers to divert or stop the advance of our love to thee alone; and grant us so wisely to improve the Talents of Capacity and Means thy Providence assigns us in our present state of Life; that at the Great Day of Account, we may every one be received with these precious words, Well done, good and faithful Servant, enter into

Part 4. *Of a Good Life.* 281

into thy Masters Joy, through our Lord Je-  
sus Christ thy Son, and our Saviour.  
Amen.

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MEDITATION VIII.

*[Of a Good Life.*

1 Pet. 3. 10. *For he that will love life and  
see good days, let him refrain his tongue  
from evil, and his lips that they speak no  
guile.*

I.

**H**appy are they, O Lord, who have  
so much Employment, that there  
remains no room for idle Thoughts.  
Happy are they who have so little Busi-  
ness, that they want not space to attend  
their Souls: Happy, yet more, are they  
who in the midst of their Work, can  
think sometimes of the Wages above;  
whom nothing diverts from that chief  
concern of seeking to make their Electi-  
on sure; but while their Backs are bow-  
ed down with Labour, they freely can  
raise up their Minds to Heaven, and  
while

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while they are ty'd to their Beds with Sickness, can yet move on towards their eternal Rest.

II.

Often they rejoyce with themselves alone, and silently say in their contented Hearts, here we, alas, are narrowly confin'd, and our Time entertained with trivial affairs; but hereafter we expect an unbounded enlargement, and the same glorious Office with the blessed Angels; Here we are subject to a thousand Miseries, and the most prosperous Life is vain and short; but hereafter we expect an infinity of Joy, and the solid Pleasures of Heaven for ever.

III.

We too, O gracious Lord, who now adore thee, and in thy Presence repeat these Words: We humbly pray thee guide us in the ways of Vertue, that we never incline to any vicious extreme; deliver us from the stormy Sea of Business, and the dead Water of a slothful Life, lest we be cast away by forgetting thee, or become corrupted by neglecting ourselves; make us, sometimes at least, recollect our Thoughts, how much soever our Condition distracts us: Make us look up with Confidence in our God, how low soever our Afflictions depress

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us; make us look up to the eternal Mountains, and feed our Souls with this sweet Hope.

IV.

The Day will come, when out of this dark World, we shall joyfully ascend to that beauteous Light: The Day will come, and cannot be far off, when we shall rest for ever in the Bosom of Bliss, Whither, O my God, should we wander if left to our selves? where should we fix our Hearts if not directed by thee? how great is the multitude of thy sweetness, O Lord, which thou hast hidden for those that love thee! Where, O thou boundless Ocean of Charity! where will thy overflowing Streams stay their Course! we and our ingratitude strive to oppose thee, but nothing can resist thy Almighty Goodness.

V.

Happiest of all, O Lord, are they whose very Business is thy Service; who not only bestow an interrupted Glance, but steddily fix their Eyes on thee; who not only visit thy House sometimes, but Night and Day dwell in thy Presence: If the Sun rise it finds them at their Prayers, and when it sets leaves them at the same sweet Task. Every Place is a Church to them, and every Day a holy Sab-

Sabbath ; every Object an occasion of Piety, and every Accident an Exercise of Virtue.

## VI.

Do they behold the beauteous Stars, they presently adore their great Creator: Do they look down on the fruitful Earth, they instantly begin to praise his Bounty. Let War or Peace do what they will, and the inconstant World reel up and down, they pass through all as unconcern'd ; and smoothly go on their regular Course, looking still up to that glorious Life above, and entertaining this present in Hope and Solitude, that at last they may gain what they so long desired, and live for ever in eternal Glory.

## VII.

If they depart sometimes from their proper Centre, and forsake a while their belov'd Retirement ; 'tis to approach and give Light to others, and inflame some cold and luke-warm Heart. While they are thus abroad, their Minds are at home with thee, and nothing can divide them from thy dear Presence ; yet do they wisely make haste to return, and enjoy thee alone in their little Cell ; there thou receiv'st them as familiar Friends, and freely admittest them to  
thy

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thy secret Sweetness. Thou giv'st them  
a taste from thine own full Board, and  
overflow'st their Heart with the Wine  
of Gladness.

VIII.

Often they feel a little Beam from  
Heaven strike gently, and fill their  
Breasts with Light; often that gentle  
Light is kindled into a Flame, and  
chastly burns with pure Desires; De-  
sires that still mount up, and aim at  
thee, the Supernatural Centre of all  
their Hopes. O happy state of reve-  
rend Discipline! free from the Cares  
and Tumults of this World, free from  
the dangerous Allurements of Sin; and  
perpetually solicited with Engagements  
to Vertue; where they seldom fall, and  
quickly rise, and make swift Advances in  
the way to Heaven; where they live  
in Peace, and die with Confidence; and  
go to sing among the Quire of An-  
gels.

IX.

Blest Providence! who governeſt all  
things in perfect Wisdom, and assigneſt  
to every one his proper Place; if thou  
haſt pleaſed to diſpoſe our Lives, in cir-  
cumſtances leſs favourable than theſe,  
O let thy powerful Hand ſupply our  
Wants, and lead us on in our low Path,

N

that

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that at least afar off we may follow them,  
who strive to tread so near thy Steps;  
so shall we too, though slowly, arrive  
at the rich Inheritance of that Holy  
Land: So shall we gladly enter those  
blissful Gates, and dwell for ever in the  
City of Peace.

### The P R A Y E R.

**O** Merciful God, whose Providence di-  
sparages with shortness and crossness  
all the Enjoyments of this World, that they  
may become less tempting to us, and take less  
hold on our Hearts! Grant us Grace, we be-  
seech thee, wisely to discern, and heartily  
praise thee for this most beneficial allay of  
their Natures.

#### II.

And since we cannot attain thee, the Hea-  
ven of Heavens, if we do not fix our selves  
entirely on thee, nor yet be raised to this, if  
we are or may be satisfied with any thing be-  
sides thy glorious self: Make us check and  
overcome the Repinings of Flesh and Blood,  
with juster Adorations of thy infinite Mer-  
cy, for qualifying so fitly this Womb of our  
Souls, that by its own uneasiness, it more  
easily disposes them for a happy Birth into thy  
blessed Eternity, through our Lord Jesus Christ  
thy Son and our Saviour. Amen.

M.E.



## MEDITATION IX.

*On Contentment.*

1 Tim. 6. 6. *But Godliness with Contentment is great Gain.*

## I.

**L**ord, who are we, that our polluted Hands dare offer to thee the Incense of Praise! we who so often disobey thy Commands, and so seldom weep for our many Follies; forgive, great God, our Boldness, who thus rashly presume, forgive our Frailties who thus weakly perform. Teach us to humble ourselves, and check the Vanities of our proud Conceits; let us mourn and blush at our many Infirmities, and so much the louder call to thee, O Jesu, for Relief; look down with tenderness on our World of Miseries, and make Intercession to God the Father for us.

## II.

Blessed for ever be thy Name, O Holy and Blessed Spirit; and blessed be the  
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bounty of thy Goodness ; when the Eternal Father, by creating the World, had declared himself and his Almighty Power ; when the increated World, by redeeming Mankind, had reveal'd himself and his infinite Wisdom ; when now there remain'd but one Seal more to be open'd of the Book of Divine Mysteries. Behold a strange condescendence to our weak Nature, the invisible Spirit visibly appears ; he descends from Heaven in the shape of a Dove, and gently lights on the Prince of Peace.

## III.

Again he descends in the likeness of Fire, and miraculously sits on the Heads of the Disciples ; mingling thus together, in one blest Compound, those chief Ingredients of excellent vertue : Mildness to allay the heat of Zeal, and Zeal to quicken the Indifferency of Mildness ; Innocence to adorn the Light of Knowledg, and Knowledg to direct the simplicity of Innocence. O blest and admirable Teacher ! who can instruct like the Spirit of God ? He needs no Years to finish his Course, but with a swift and efficacious touch consummates all things.

## IV.

He entred the Soul of a young deligh-  
ter

ter in Musick, and presently sanctified him into a Composer of *Psalms*: He took a poor Shepherd from following the Flock, and immediately raised him to the degree of a Kingly Prophet: He by one Lesson perfected the Disciples, and polisht rude Fishermen into eloquent Preachers: He toucht the Heart of a persecuting Pharisee, and instantly changed him into a glorious Apostle. All this thou hast done, O infinite Goodness; and all we do is wrought in us by thee.

V.

Rejoyce, and with thy best-instructed Thoughts admire the exquisite Wisdom of the Divine Providence; who from such low beginnings can raise so great effects, yet every Step thrust con-naturally on the next: Behold a little Seed that's buried in the Earth, shoots gently out its tender Leaves, and nourisht on with the Clouds and Sun, climbs up by degrees into a tall Stalk: there it displays its full-blown Hope, and crowns its own Head with a Silver Lilly.

VI.

Such is the progress of immortal Souls, even those who shine now among the highest Seraphims, at first shut up

in their Mothers Womb, where they lie confin'd Prisoners in the dark; thence they come forth to see and hear, and slowly begin to walk and speak: Next they advance to understand and discourse, then learn to fly with the Wings of Grace! till they get up even beyond themselves, and believe and live above their own Nature; at last the kindly Hand of Death gives them a stroke, and they instantly become like the glorious Angels.

## VII.

Instantly their dark and narrow Knowledge unfolds itself, and spreads into a clear and spacious view, where they at once shall see all the Glories of Heaven, at once possess and for ever enjoy them. Thus from the humble Seed of Grace, connaturally spring the Flowers of Glory; and from this Life's green Stem of Hope, grow just on the top the Lillies of Paradise; Lillies that never fade, but still shine on, and fill the Heavens with their beauteous Sweetness: Lillies, that even *Solomon* in all his Glory, was not arrayed like one of these.

## VIII.

Teach us, O Lord, that Divine Lesson of being Humble and Meek, and to submit all our Wishes to the Will of Heaven,

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Heaven, to govern our Senses by the Rule of Reason, and our Reason by the Dictates of Religion; to design our whole Life in order to our end, and establish for our end the Bliss of Eternity. Thou biddest us, but wisely, love our selves, and attend above all things our own true Happiness. Thou biddest us value even this World as much as it deserves, since 'tis the School that breeds us up to the other; only we are forbidden to be wilful Fools, and prefer a short vanity before Eternal Felicity.

IX.

O the mild Government of the King of Heaven! all this we can do, whatever else we are doing: This we can do even while we sit still, and only move our Thoughts towards thee. Nay, then we best perform the best of Works, when all our Powers are quiet in thee. Yet let not this thy facile Sweetness, dearest Lord! be abused by us to a wanton neglect, but make us love thee so much more, as thou more discoverest the excess of thy Love. Too often are we troubled about many things, when the truly necessary is but one.

X.

When, dearest Jesu, shall our Desires be filled with the everlasting Fruition

of thy blessed Self? henceforth, for thee and for thy sacred Love, O thou great and only Comfort of our Souls! may all Afflictions be welcome to us, as wholesome Physick to correct our Follies: May the Pleasures of the World be rejected by us, as dangerous Fruits that fill us with Diseases. May we, by thy Example, neither fear to die, nor refuse the Labours of this Life; but while we live, obey thy Grace, that when we die, we may enjoy thy Glory.

## XI.

O glorious Presence! when shall our Souls be filled with strong and constant Desires of enjoying thee? thy Presence, that can quickly turn the saddest Night into a chearful Day, that can change a Dungeon into a House of Mirth, and make every Place a Paradise. O may every Favour thou offerest be thankfully received, and every Talent, thou bestowest, diligently improved; so shall we faithfully perform our Duty, and render to thy Grace its just Glory, while, what-e're we have, we acknowledg from thee, and whate're thou givest us is not in vain.

The P R A Y E R.

**O** Blessed Jesu, thou sweet Disposer of all things, give me neither Poverty nor Riches, but only things necessary for my Sustenance; lest perhaps being full, I be allur'd to deny thee, and say, Who is the Lord? or compelled by Want to swear, and forswear the Name of my God: Or rather, dearest Lord, give me what thou pleasest; since thy self hast taught me a more perfect Lesson, to submit entirely my will to thine; only I still may beg, that in all my Ways thy Providence may govern me, and in all my Temptations thy Grace preserve me: That at last I may arrive at thy heavenly Kingdom, and dwell with thee for evermore. Amen.

The End of the Fourth Part.

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New-Year's-Gift. .

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P A R T V.

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MEDITATION I.

*Wednesdays weekly Fast.*

*St. Luke 18. 13. And the Publican standing afar off, would not lift up so much as his eyes to Heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

I.

**T**O thee, O Lord God, belongs Righteousness, but unto us Confusion of Face for evermore: We are the vainest, the vilest, and sinfullest of



of the children of men, and are not worthy to be called thy Servants: We are vile, O Lord, in our own eyes by reason of our sins, and we will yet be more vile, because we are so in thine.

II.

I am not worthy of the air I breath in, by reason of my Disobedience; I am not worthy of the Earth I tread upon, by reason of my Transgression, nor worthy of the Sun that shines upon me, by reason of my sins, much less to lift up either hands or eyes to Heaven, which so oft have offended thee.

III.

Thou hast said, that no unclean thing shall approach thy Holy Presence, thou being a God of purer eyes than to behold the least iniquity; how then shall I appear, who am overspread with the Leprosie of Sin, and miserably defiled with all Uncleannesse?

IV.

If *David*, a man after thine own heart, could say, that he was a worm and no man, but the very out-cast of the people, O what am I! If *Abraham*, the Father of the Faithful, who had the honour to be called thy friend, could say, that he was but sinful dust and ashes:

ashes: O what am I! and if thy Servant *Job* abhorred himself in dust and ashes, that never sinned with his lips, What must I, O Lord, do, that have sinned all my Life-time?

## V.

I will, with holy *David*, confess my wickedness, and be sorry for my sin; I will not suffer mine eye to sleep, nor mine eye-lids to slumber, neither the temples of my head to take any rest, till I have by the mediation of thy dear Son obtained my Pardon. I will with *Jeremiah*, wish that my head were waters, and mine eyes a fountain of tears, to weep day and night for my own unworthiness.

## VI.

I will with the poor Publican stand afar off dejected, smiting my breast, and say, God be merciful to me a sinner; I will return with the prodigal Son to my Father's house, and say, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son, make me as one of thy hired Servants.

## VII.

I will, with *St. Peter*, weep bitterly for my past offences, and endeavour to mortify all my affections here on Earth, and  
place

place them above in the highest Heavens. I will pour out my Prayers in the bitterness of my Spirit, and if my dry eyes want tears, I will call unto my heart for tears of blood, wherewith I may supply them.

VIII.

O thou holy One, that inhabitest Eternity, cast me not away from thy presence, neither take thy Holy Spirit from me, but deal with me as thou didst with thy Servant *David*; who no sooner confessed his sins, but thou forgavest him all his iniquities; and say unto my Soul as thou didst to the man in the Gospel, Son, be of good cheer, thy sins are forgiven thee.

The P R A Y E R.

O God, who didst severely punish our first Parents for eating the forbidden fruit, and hast so often recommended to us the necessary Duties of Abstinence and Fasting, grant, we beseech thee, that by observing diligently thy Holy Discipline proposed to us, in the Laws and Practice of thy Church, we may correct our Levities, and revenge our Excesses, and subdue our irregular Appetites, and frustrate the Temptations of the Enemy, and secure our Perseverance, and daily proceed to  
new

*new degrees of Vertue and Devotion; till in the end of our Lives we receive the end of our Labours, the Salvation of our Souls in thy heavenly Kingdom, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost lives and reigns one God, World without end. Amen.*

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## MEDITATION II.

### *Fridays weekly Fast.*

*Matth. 17. 21. This kind goeth not out but by prayer and fasting.*

#### I.

**H**Ave mercy on us, O God, have mercy on us; for our Souls trust in thee, and under the shadow of thy wings will we hope, till our iniquities pass away. Have mercy on us, O Lord, for we are weak; heal us, O Lord, for we have sinned against thee; our iniquities are gone over our head, and like a sad burthen sit heavy on us.

#### II.

Will not our God require an account for these things? will he not examine every

every passage of our lives? He sees the secrets of our hearts, and our darkest sins are not hid from him. Lord, make us judge our selves, lest we be condemned by thee, and repent us of our sins, lest we be punish'd by thee.

## III.

Make us mortifie our senses with discreet austerities, particularly contrary to the passions which molest us, that we may reduce our bodies into subjection to our minds, and our minds into subjection to thee; that as our too much liberty brought us to folly, our just severity may bring us to pardon. Pardon, O Lord, the iniquity of our sins, and graciously remove away all thy punishments.

## IV.

Enter not into judgment with thy Servants, O Lord, for in thy sight shall no one living be justified; our ruin, we confess, is wholly from our selves, and all our hope is in thy Salvation: if we repent, and say, Now we'll begin, 'tis time now to rise from sleep; behold Temptation stands at the door, and our weak resistance lets it in; our corrupt Nature conspires with our Enemies, and our Evil Customs prevail against us.

## V.

## V.

Pity us, O Lord, thou who knowest whereof we are made; wean us from this World, thou who mad'st us for a better; deliver us from the occasions that so often endanger us; deliver us from the occasions that so often overcome us; deliver us from all sudden and disastrous mischances; deliver us from the miseries of everlasting torments.

## VI.

Why art thou sad, O my Soul? and why art thou disquieted within me? still trust in God, for still we will praise his Holy Name; he is our Saviour and our God. O praise our Lord, for he is good, and his mercy endures for ever. Let all who fear our Lord, now say, that his mercy endures for ever. He was mindful of us in our low estate, and redeem'd us from our Enemies, for his mercy endures for ever; he will guide us here in the ways of Peace, he will bring us hereafter to the Joys of Eternity, for his mercy endures for ever.

## The P R A Y E R.

**O** God, who by thy holy Doctrine hast taught us to fast, and watch, and pray, and by thy blessed example powerfully engaged  
us

us to follow thy steps; vouchsafe us, we beseech thee, thy Grace, so to mortifie our bodies, by withdrawing the fuel from our unruly passions, and reducing our immoderate sleep to the measures of necessary refreshment, that our minds may the better be disposed for Prayer and Meditation, devoutly to celebrate here the Fasts and Festivals of thy Church, and eternally to rejoyce with thee hereafter in the Kingdom of thy Glory, where with the Father and the Holy Ghost thou livest and reignest ever one God world without end. Amen.

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### MEDITATION III.

*Ash-Wednesday.*

Luke 4. 2. *In those days he did eat nothing.*

I.

Come, let us fast and mourn and pray, for our Lord is merciful and just: Remember, O Man, that dust thou art, and into dust thou shalt return. All flesh is grass, and the pride thereof as the

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the flower of the field; the grass withers, and the flower fades, and leaves the naked Soul to Judgment: before Man is Life and Death, Good and Evil; that which he chuses shall be given him; he that follows Vertue chuses Good, but the vicious liver endless Evil.

## II.

When, O my Soul, did we ever follow our passions, but they instantly wrought our disturbance, and threatned at last our ruin? When did we ever turn our thoughts to Piety, but it presently brought us Peace, and refresht our mind with new hopes of felicity? The winds are often rough, and our own weight presses us downwards. Reach forth, O Lord, thy saving-hand, and speedily deliver us.

## III.

The Sun runs its course, or stands still, or goes back, as thou commandest; the raging Sea grows calm, nay divides its waves at thy word; only thine own *Israel* resists the voice of their God. A Rod of Direction is the Scepter of thy Kingdom, swaying Man to observe the Discipline of Life.

## IV.

When we had sold our selves to sin,  
and

and were all become the slaves of Satan; our blessed Jesus descended from Heaven, and brought a vast price to buy out our Freedom, the price was no less than his own dearest blood, which he plenteously shed on the Holy Cross, depositing so his inestimable Life, to rescue us Sinners from Eternal Death.

## V.

Let us consecrate this day to his Sacred Memory, and tenderly compassionate his unparallel'd Sufferings, repenting from our hearts our many sins, and thankfully admire his infinite mercies; let us wean our minds from unbecoming delights, and mortifie our senses with a prudent restraint; that carried on the wings of Fasting and Alms, our Prayers may mount up more swiftly to Heaven.

## VI.

How admirably, O Lord, has thy Wisdom contriv'd our Salvation, infusing even by our senses Grace into our precious Souls? let none excuse their wandering from the straight path of Life: behold a steady Guide, let none pretend faintness and want of Spirits to walk in it, behold at every step abundant Refreshments; the Church shines ever bright as the Sun, and sheds all about as quickning beams.

## VII.

## VII.

He that fram'd the Heart of Man design'd it for himself, and bequeath'd it unquietness, till possess'd of its Maker. Vanity of vanities, all is vanity, but to love our God and attend his Service. All thy ways, O Lord, are Mercy and Wisdom, and all thy Counsels tend to our Happiness, but we must endeavour to seek thy Heavenly Kingdom, and all things else shall be added to us.

## VIII.

Happily ends that day, whose evils end with it, cancell'd of just Contrition; happily begins that night, which is introduc'd with aspirations to our Eternal Rest; the Day is thine, and the Night is thine; Lord, may thy Grace through both breed us up also thine.

## IX.

Every Night approaches us nearer our last, which reserves for us Eternal Wages, justly, yet with a vast and generous bounty, proportion'd to the work of our days; the Wise will always keep their Lamps ready trimm'd, that the Bridegroom's call may never surprize them.

## X.

I saw the bright Sun shew his flaming eyes, and behold a thousand rays filled the air, and beauteously guiled the Earth: his glorious Face, but maskt it self in a cloud, and immediately they vanished away, and their place was to be found no more; and I said such, O my God, just such, is the stability of every Creature.

## The P R A Y E R.

## I.

**M**Y God, never let me so rely on any outward performances, that I neglect the improvement of my mind, lest my fasting become an unprofitable trouble, and my prayer a vain lip-labour; the Soul and the Body make a Man; and the Spirit and Discipline make a Christian. Never let me so pretend to inward perfection, that I slight the outward observances of Religion, lest my thoughts grow proud and fantastick, and all my Arguments be but a lure for licentiousness.

## II.

## II.

O God, whose Providence introduces the Church to the sober Discipline of Lent, by the mortifying Memento of the vile and frail matter we are made of! Grant, we humbly beseech thee, that by Prayer and Fasting, we may lay all proud Conceits in dust and ashes, and make flesh and blood feel it self highly honour'd, if by whatever Crosses or Mortifications, it may be temper'd and rais'd to become a fit Instrument for ripening the Soul in thy love, thro' our Lord Jesus Christ thy Son and our Saviour. Amen.

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MEDITATIONS  
AND  
PRAYERS  
ON THE  
PASSION,  
FOR THE  
Holy Weeks Fast.

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MEDITATION IV.

*Monday before Easter.*

Luke 22. 2. *And the chief Priests and Scribes sought how they might kill him, for they feared the people.*

I.

'T Was not thy Joys alone, O dearest Lord, that thou inspiredst into thy Holy Prophets; but thou revealedst

vealedst to them thy Sorrows too, and commandedst them to publish them with a tender Care, that they not only should speak thy Words, but the more to affect us, put on thy Person. O let our Eyes run down with Water, and our Hearts faint away with Grief, while we remember the Sufferings of our Lord, and hear his sad Complaints.

## II.

I gave my Body to those that beat it, and my Cheeks to those that buffeted them. I turned not away from them that reproacht me, nor from them that spit on my Face; my Enemies whisper together, and spitefully malign me, When will he die and his Name perish? My familiar Friend, who did eat of my Bread, has lifted up his Heel against me, but thou upheldst me, O Lord, in my Integrity, and sets me before thy Face for ever. They compass me about with Words of Malice, and fought against me without a Cause; they rewarded me Evil for Good, and Hatred for my good will.

## III.

I am poured forth like Water, I am taken away as a Shadow when it declines: My Heart within me is as melted Wax, and all my Bones are out of Joynt; my  
Strength



Strength is dryed up like a Pottsheard,  
and my Tongue cleaves to the Roof of  
my Mouth ; I expected some to pity me,  
and there was none ; I looked for Com-  
forters, but I found not one.

## IV.

O my God, my God, how far hast  
thou forsaken me ! thou hast brought  
me into the Dust of Death ; our Fa-  
thers call'd to thee, and were deliver'd,  
they trusted in thee and were not aban-  
don'd : But I am a Worm and no Man,  
the Reproach of Men, and the despis'd  
of the People ; all that see me laugh  
me to Scorn, they shoot out the Lip, and  
shake the Head, saying, He trusted in  
God that he would save him, let him de-  
liver him if he delight in him. Be not  
far from me, O Lord, my Strength,  
for Trouble is nigh and none to help  
me.

## V.

The Assembly of the Wicked have  
inclosed me about ; they pierce my  
Hands and my Feet ; I may tell all my  
Bones ; they gaze and stare upon me ;  
they part my Garments among them,  
and on my Vesture they cast Lots ; they  
gave me Gall to eat, and in my Thirst  
Vinegar to drink. All these sad things,  
O Lord, thy Prophets foretold, to pre-  
pare

pare our Faith for exorbitant Truths, all these indeed they expressly foretold ; but could there be found such Wretches as would act them ?

## VI.

Yes, O my God, thine own selected Nation conspired against thee, and with innumerable Affronts most barbarously murdered thee ; this too, even this thy cruel Death thou plainly foreshewedst ; *The inhabitants of Jerusalem shall look on me whom they crucified.* But, O you holy Prophets ! what was the dismal Cause, that shed the Blood of this Spotless Lamb ? He had, they quickly answer, done no iniquity, nor could any Fraud be found in his Mouth, but he was smitten for the Sins of the People, and taken away from the Land of the Living ; he delivered up himself to Death, and was numbred with the Wicked ; he bore the Sins of many, and prayed for his Transgressors.

## VII.

All we, like Sheep have gone astray, and God laid on him the Iniquity of us all ; he was wounded for our Offences, and bruised for our Transgressions ; the Chastisement of our Peace was upon him ; and by his Stripes we are healed. O blessed Jesu, who tookest upon thee  
our

our Infirmities, to bestow on us thy own Perfections! heal us thou great Physician of our Souls! and let us sin no more, lest a worse thing befall us. Heal us by the Mystery of thy holy Incarnation, and the meekness of thy humble Birth.

## VIII.

Heal us by the precious Blood of thy Circumcision, and the sweet and ever-blessed Name of Jesus. Heal us by thy gracious Manifestation to the Gentiles, and the powerful Influence of all thy Miracles. Heal us by the exemplary Obedience of thy Presentation, and the Sovereign Balsom of thy Passion. Heal us by the Joys of thy victorious Resurrection, and the Triumph of thy glorious Ascension. Heal us by the Memory of all thy Blessings; Heal us by the Memory of this Day's Mercy. Heal us, O thou great Physician of our Souls! and let us sin no more, lest a worse thing befall us.

## The PRAYER.

## I.

**O** Lord God, whose Power is infinite, and Purity such that cannot endure the beholding any thing that is unclean; How should

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should I that am forlorn Dust and sinful Flesh, presume or dare to present my self before thee? When I look on the vileness of my Nature, and the sinfulness of my Life, I cannot chuse but cry out and say, Woe unto me, I am undone, I am of polluted Lips, the very Prayers I make to crave Pardon for my Sins, are stained in the Uttering, and must needs add to my Transgressions, if in Judg<sup>mt</sup> or Justice thou shouldest weigh and examin them.

H.

But, O Lord, thou art a God of infinite Compassion, that wouldest not the Death of a Sinner, but rather that he may be converted and live; thou hast not only allowed me, but commanded me to call upon thee in all my Troubles and Distresses; thou hast promised that at what time soever a Sinner doth repent him of his Sins, thou wilt put away all his Iniquities out of thy Remembrance; in obedience therefore to this thy Command, and in Confidence to this thy Promise, I am imboldened at this Time to appear before thee, renouncing all Merit and Trust, Confidence and Affiance in my self, and relying only on thy Mercy and the Sovereign Mediation of my Lord and Saviour Jesus Christ.

III.

O Lord, bear thine own Son for me, O Lord, bear thine own Self in me, the blessed Spirit

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Spirit of thine which makes Intercessions for me, with Sighs and Groans, that cannot be expressed. Pardon and forgive all my Sins, both Original and Actual, of Omission or Commission, of Thought, Word or Deed; of Ignorance, of Infirmity, of Presumption, which I have at any Time committed against thee, nail them to the Cross of Christ, that they may never rise up in Judgment against me, either to shame me in this World, or condemn in the World to come. Amen.

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MEDITATION V.

*Tuesday before Easter.*

Rom. 5. 8. *But God commendeth his Love toward us, in that while we were yet sinners, Christ died for us.*

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I.

Praise our Lord all you Nations of the Earth, praise him with the Voice of Joy and Thanksgiving; praise him with the well-tun'd Strings of your Heart; praise him with the sweetest Instrument, Obedience: Let every one that

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that pretends to felicity sing immortal Praises to the God of our Salvation! He is our full and all-sufficient Redeemer; He has perfectly finished what he graciously undertook; for all our Trespases he has made Satisfaction; for all our Forfeitures he has paid the Ransom.

II.

We by disobedience were banisht from Paradise, and he has received us into his own Kingdom: We wander'd up and down in the Wilderness of Errour, and he has guided us into the way of Truth: We are by Nature the Children of Wrath, and he has mediated our Peace with his offended Father; we were become the Slaves of Sin, and he has bought our Freedom with his own Blood: We were in Bondage to the Dominion of Satan, and he has overcome and confin'd his Power; we were in danger of sinking into Hell, and he has sav'd us from that bottomless Pit.

III.

The Gates of Heaven were shut against us, and he went up himself, and open'd them to all Believers, dissolving for ever the Terrours of Death, and rendring now but a Passage into Life. O dearest Lord, who mad'st us first of nothing, and restored us again when we had undone

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done ourselves, who wouldst at any rate redeem us from Misery, at any rate procure our Felicity; how came we Wretches to be so considered! how came we Sinners to obtain such Favour! that from thy Throne of Glory, where Seraphims ador'd thee, thou shouldest descend on our Earth, where Slaves affronted thee.

IV.

That thou shouldest lead a Life of Poverty and Labour, and die a Death of Shame and Sorrow; that thou shouldest do all this for such Worms as we, without the least Concern or Benefit to thy self, only to raise us up from our humble Dust, and set us to shine with thy glorious Angels. O infinite Goodness! the bounteous Author of all our Hopes, and strong Deliverer of all our Fears! What shall we say to this thy excessive Charity? what shall we render for these thy unspeakable Mercies? we search over all we have, and find nothing to return thee, but what thy self has freely given us: We search over all thou hast given us, and find nothing thou expectest, but that we use thy Gifts to make our selves happy.

## V.

O may our Souls perpetually bless thee, and every Minute of our Time be spent in thy Service. Let us not live, O Lord, but to love thee, nor breath but to speak thy Praise, nor be at all, but to be all thine. Say on my Soul, the Praises of thy Lord; say on with fresh Attention the Mercies of thy God, whose Wisdom has contrived so compendious a Method, to redeem mankind by one short Word: He saw the only cause of all our Ruine, was our Love misplac'd on this present World: He saw the only Remedy of all our Misery, was to fix our Love on the World to come.

## VI.

This therefore was his great Intent, and in this concentred all his Merits, to change the Bias of our wrong-set Hearts, by establishing among us new Motives of Charity, such as might strongly incline our Affections, and efficaciously draw us to love our True God; such as might gain by degrees upon all Mankind, and render Salvation easie and universal: For this he came down from his Fathers Bosom, to teach us the Rules of Eternal Life; that we might firmly believe those sacred Truths, which God himself with his own Mouth hath told us.

## VII.



## VII.

For this he convers'd so long on our Earth, to encourage and provoke us by his own Example ; that we might confidently embrace those unquestionable virtues, which God himself in his own Person had practised : For this he endured those sharp and many Afflictions, and became at last obedient even to Death, that we might patiently suffer whatever might befall us when God himself was so treated by his Creatures : For this he so often preach'd of the Joys of Heaven, and set them before us in so clear a Light, that seeing so rich a Prize hang at the Race's End, we might run and strain our utmost force to gain it.

## VIII.

For this he ordain'd the Mysteries of Grace, and left us a Sacrifice of his Body and Blood, that he might breed and nourish in us the Life of Charity, and ravish our Hearts with the sweetness of his Presence : For this he assum'd those strange endearing Names of Friend, and Brother, and Spouse to us Wretches, doing more for us than all those Names import, and far more than all our Hearts can wish. Blessed, O glorious Jesu, be the Wisdom of thy Mercy, that has found so sweet and short a way to save

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us. Thou art, O Lord, the Cause of our Love, and Love the cause of our Happiness.

IX.

By Love we fulfil all thy Commands; and, by making us love, thou fulfilledst all thy Fathers. By Love we are reconciled from Enemies to Friends: By Love we are translated from Death to Life: By Love we are delivered from the fear of Hell: By Love we are adopted to be Heirs of Heaven: By Love we are disposed for that blissful Vision: By Love we are secur'd of the Enjoyment of our God, who by the sole Perfection of his own free Goodness, can never deny himself to any that love him; else would their very loving him, be the cause of their Misery, since the Misery of a Soul is the want of what it loves.

X.

Thus, Lord, whate're thy Holy Scriptures record of thee, in Expressions suited to our low Capacities: Whate're they say of thy restoring all things, and repairing again the Ruins of Mankind; all is exactly verified by this one Line, which may our thankful Hearts repeat with Joy; Heaven is attained by Love alone, and Love alone by thee.

The

The P R A Y E R.

I.

**O** Lord, I confess that I am unworthy to come before thee, to draw nigh unto thee, or to receive any favour from thee, and that because of the Rebellion of my Nature: I have just cause to cry out with the Leper, I am unclean, I am unclean; unclean by original Corruption, which like a Leprosy hath over-spread all the Powers and Faculties of my Soul; unclean by those numberless number of actual Transgressions, which throughout the whole course of my Life I have committed against thee.

II.

O Lord, what has my whole Life been, but a violation of thy just and righteous Laws, and a neglecting of that Good which hath been offer'd unto me? Committing much evil, who might have received much good, sinning in much presumption against thee, in thy Nature, in thy Attributes, in thy Name, in thy Word, in thy Worship against ore another, in all those Relations wherein thou hast placed me.

III.

O Lord, my Sins have not only been multiplied, but aggravated by these Circumstances of Knowledge, of Love, of Mercy  
and

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and of Judgment ; they have been Sins of a Crimson Dye, because too often committed against Convictions of Conscience, notwithstanding the Motions of thy Spirit, against the Truth of thy Word, against the Wooing of thy Love, against the Stroaks of thy Wrath, still hardning my Heart in Disobedience and Rebellion against thee.

IV.

I come therefore, O Lord, into thy Presence at this Time, disclaiming my own Righteousness, and abhorring my self for all my former Wickedness, and only in thy Name, for the Merit, and through the Mediation of my dear Redeemer Christ Jesus, in whom alone thou art well-pleased. Amen.

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## MEDITATION VI.

*Wednesday before Easter.*

John II. 50. *It is expedient for us that one should die for the people, and not the whole nation perish.*

## I.

**L**ord, how the World requites thy Love! how ingrateful are we to thy blessed Memory! we negligently forget thy Sacred Passion, or rather far worse, our Sins renew thy Sufferings. While we deprive others of their Right, what do we else but divest thee of thy Cloaths? while we delight in Strife and Schism, what do we else but rend thy seamless Coat? If we despise the least of thy Servants, are we not as so many *Herods* that scorn'd thee? if we for fear proceed against our Conscience, how are we better than *Pilate* that condemned thee?

## II.

By forsaking thy Will to follow our own, do we not chuse a Murtherer before

fore thee? by retaining a sharp and bitter Malice, do we not give thee Vinegar and Gall to drink? by shewing no Mercy to the poor and afflicted, do we not pass by thy Cross as Strangers unconcern'd? thus we again Crucify the Lord of Glory, and put him afresh to an open shame: Is this, O wretched we! the Duty we pay to the Sacred Memory of our dear Redeemer? are these the Thanks our Gratitude returns to that strange excess of our Saviour's Love?

## III.

When we sat in Darkness, he took us by the Hand and kindly led us into his own Light: We sought not him, but he came from far to find us; we look'd not towards him, but his Mercy called after us; he call'd aloud in the Words of Tenderness, Why will you perish, O you Children of Men? why will you run after empty Trifles, as if there were no Joys above with me? Return, O you dear-bought Souls, and I will receive you; repent, and though you had really crucified me, I will forgive you.

## IV.

Behold, O blessed Jesu, to thee we come, and on thy holy Cross fasten all our Confidence; never will we unclasp our faithful Hold, till thy Grace has seal'd the  
the

the Pardon of our Sins: Never will we part from that Standard of Hope, till our troubled Consciences be dismiss'd in Peace. Then will we stand and sigh and weep, and every one humbly say, To thy Mercy, Jesu, my God, I suffer Violence, answer thou for me, my only Saviour; O senseless we, that so little consider what we do against our Saviour, or what he suffer'd for us.

## V.

Be silent, O my Soul, and thy Lord will answer for thee, be content and he is thy Security, be innocent and he will defend thee, be humble and he will exalt thee; he will forgive thee all thou repentest; he will bestow on thee more than thou askest: Never let us fear the favour of our God, if we can but esteem and desire it; he that so freely gave us himself, will he not with himself give us all things else? is not his painful Life and bitter Death a sufficient Pledg of his Love to us? is not his infinite Love to us sufficient motive of our Duty to him?

## VI.

A Duty to which we are so many ways obliged, and wherein our Eternity is so highly concern'd; surely they have little Faith, and far less Hope, who doubt the Mercies of so gracious a God:  
Mercies.

fore thee? by retaining a sharp and bitter Malice, do we not give thee Vinegar and Gall to drink? by shewing no Mercy to the poor and afflicted, do we not pass by thy Cross as Strangers unconcern'd? thus we again Crucify the Lord of Glory, and put him afresh to an open shame: Is this, O wretched we! the Duty we pay to the Sacred Memory of our dear Redeemer? are these the Thanks our Gratitude returns to that strange excess of our Saviour's Love?

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Mercies.

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Mercies confirm'd by a thousand Miracles, and dearly seal'd by his own Blood, that Innocent Blood which was shed for us, to appease the Wrath of his offended Father ; that Blood, whose every precious Drop was worthy to save so many Worlds.

VII.

O blest and all-redeeming Blood, which flowed so freely from the source of Life ! bath our polluted Souls in thy clear Streams, and purge away all our foul Impurities. Cleanse us, O merciful Lord, from our secret Faults, and from those darling Sins that most abuse us ; wash off the Stains which our Malice has caused in others, and those which our Weakness has received of them. Let not them perish by our occasion, nor us be undone by theirs ; but let our Charity assist one another, and thy Clemency pardon us all.

VIII.

Pardon, O gracious Jesu, what we have been, and with thy holy Discipline correct what we are : Order by thy Providence what we shall be, and in the end crown thy own Gifts. Shouldest thou, O Lord, have dealt with us in rigour, we had long since been sentenced to eternal Death ; long since our guilty Souls  
had

had been snatched away, and hurried down to everlasting Torments ; but thy gracious Mercy has reprieved our Lives, and given us space to work out our Pardons. Thou art the Propitiation for our Sins ; and not for ours only, but for the Sins of the whole World.

## IX.

Now is the Time of acceptance, now is the Day of Salvation: Let us demean ourselves as the Servants of God, in fasting and praying, in watching, patience and charity: Now is the time of acceptance with thee ; now is the Day of Salvation for us: Now let us mourn for our former Offences, and bring forth Fruits worthy of Repentance. If we, O Jesu, have hitherto persecuted thee, and with our Sins nailed thee on the Tree of Death ; now let our whole endeavours attend thy Service, and loyally conspire to uncrucify their Lord.

## X.

Let us ascend the Mount of *Calvary*, and often as we go kiss thy holy Steps: We kiss thy Steps when we love thy ways, and humble our selves and follow thee. Let us there on our Knees approach thy Cross, and reverently cover thy naked Body ; we cover thee, when our Charity cloaths thy Servants, and hides the Infirmities

Infirmities of thy little ones. Let us there with tenderest care unfasten the Nails, and gently draw them out of thy Hands and Feet : We draw them out, when we freely obey thy Will, and loosen our Affections from cleaving to the World.

## XI.

Lord, when we thus have rescu'd thee, and plac'd thee again on thy Throne of Glory ; instead of thy self, nail thou us to the Cross, who really deserve what thou really enduredst. Crucifie our Flesh with the Fear of thee, and give us our Portion of Sorrow here : Crucifie the World to us, and us to the World ; that dead to it, we may live in thee ! at least, live thou in us, O holy Jesu ! and fit our Souls for so glorious a Guest. Enter into our Hearts, and fill them with thy self, that no room be left for any thing but thee. One only Hope we have, thy care of us ; one only Fear, our neglect of our selves.

## The P R A Y E R.

## I.

**O** God, who, to preserve in reach of Happiness those whom thou preservest in being, sendest down in the fulness of time,  
thy

thy Son Christ Jesus to save the World from Ruin, into which Adam's Fall had plung'd it! and didst die for us Sinners, that we might live. Fill our Souls, we beseech thee, through deep Admiration of this thy excessive Bounty, with an overflowing Love of thy self, infinitely fuller of Goodness than even thy self canst express to us.

## II.

And grant that this Love may so powerfully endear to us, our heavenly Master's ruling Precepts and Example, that we may seriously contemplate, and meditate upon his bitter Death and Passion, that our perfect observing them may reciprocally raise this Love, till it fit us for our only bliss, the Eternal Enjoyment of thee, through our Lord Jesus Christ, thy Son, and our Saviour and Redeemer, who died upon the Cross for our Sins, and rose again for our Justification, who with thee and the Holy Ghost, liveth and reigneth one God, World without end. Amen.

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MEDITATION VII.

*Thursday before Easter.*

Luke 23. 21. *But they cried, saying, Crucify him, crucify him.*

## I.

**M**Y God, who can complain of doing too much, if they consider the labour of Jesus? those painful labours he so freely undertook, and mildly stooped to his humble Task? When he might have flown on the Wings of Cherubims, he chose to walk with us Worms in the Dust; when he might have called for Manna from Heaven, in the sweat of his Brows he would eat his Bread; when he might have made the Angels his Footstool, he rather became the Servant of his Parents, living with them in their little Cottage, and readily obeying even their least Command.

## II.

There, in that humble privacy he increased in Wisdom, and grew in Grace both with God and Man; still by his pious

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ous Candor, gaining the Love of those happy few that saw his Life; that saw thy holy Life, O glorious Jesu, and heard with Joy and Wonder thy incomparable Sayings; that felt a gentle motion stir their Hearts to love and imitate so blest a Pattern. O that the same sweet Spirit of Grace might draw our Minds, dear Lord, to thee; O that we could, in every Passage of our Life, still actually reflect on the Example of thine!

## III.

Thy retirements were filled with holy Speculations, and in the midst of Business thy Mind was free for Heaven: Thy Converse with others spent no time; but bestow'd every Moment in excellent Charity, to instruct the Ignorant, and reduce the Deceived; to comfort the Afflicted, and heal the Diseased; to convince the Froward, and absolve the Penitent, and perswade all the World to be truly happy. It was thy Meat and Drink to do thy Father's Will; O make it ours to perform thine; make us in every Action still think on thee, what thou wouldest counsel us to do; what thou thy self wouldest do, O blessed Jesu, if thou again wert here among us; and when we thus have learn'd our duty, Lord make us do what thou hast made us know.

## IV.

## IV.

Take up thy Cross, and follow thy Lord, for his Yoke is sweet and his Burthen light. My God, who can repine at suffering too much, if they remember the Afflictions of Jesus? Those many Afflictions he so patiently endured, and bore with silence all their weight, even from his humble Cradle, in the Grot of *Bethlem*, to his bitter Cross on the Mount of *Calvary*. He humbled himself for us, and became obedient to Death, even the Death of the Cross.

## V.

How little do we read of glad and prosperous, how much of Pains and Grief, and perpetual Affronts? Sometimes abandon'd by his nearest Friends, and left alone among all his Discomforts; sometimes pursued by his fiercest Enemies, and made the common mark of all their Spite: Sometimes they plot to ensnare him in his Words, and enviously slander his miraculous Deeds: Sometimes tumultuously they gather about him, to gaze at and abuse this Man of Sorrows: Sometimes they furiously seize on his Person, and hale and drag him along the Streets: At last they all conspire to take away his Life, and condemn him to a sharp and cruel Death.

## VI.



## VI.

Have you not seen a harmless Lamb stand silent in the midst of ravening Wolves? So stood the Prince of Peace and Innocence, besieged with a Ring of savage Jews. When they blasphemed him, he replied not again: and when they injuriously struck him, he only observed their Rashness; when they provoked him with their utmost Malice, he pleaded their Excuse; and when they kill'd him, he earnestly prayed for their Pardon. O strange Ingratitude of Human Nature, thus barbarously to crucifie the World's Redeemer! O admirable Love of the World's Redeemer, thus patiently to die for Human Nature!

## VII.

Say now my Soul, for whom thy dearest Lord endured all this, and infinitely more, Canst thou complain of thy little Troubles, when the King of Glory was thus afflicted? Canst thou complain of a meanly furnisht House; when the Son of God had not where to lay his Head? We wear the Badg of a crucified Lord, and shall we shrink back at every cross we meet? We believe in a God that was crown'd with Thorns, and shall we abide to tread on nothing but Roses? Before our Eyes, O Jesu, we see thee  
humble

humble and meek, and shall thy Servants be proud and insolent?

## VIII.

We see thee travel up and down poor and unregarded, and shall thy Followers strive to be rich and esteemed? Thy charitable Labours were maliciously slander'd, and shall not our Faults have the patience to be reprov'd? Thou disdain'dst not to be call'd in scorn, *The Carpenter's Son*, and cannot our lowness bear a little disparagement? O how unlike are we to that blest Original, who descended from Heaven to become our Pattern! How do we go astray from that Sacred Path, which the holy Jesus traced with his own Steps!

## IX.

Pity, O dear Redeemer, the Infirmities of thy Children, and strengthen with thy Grace our fainting Hearts; arm us, O glorious Conquerour of Sin and Death, against all the Fears and Terrors of this World: Arm all our Powers with those Celestial Vertues of Faith, Hope, and invincible Love, that we may still go on, and resolutely meet whatever stands in our way to Heaven. Since we must suffer as Christians, and deserve it as Sinners; Lord, let us bear it as becomes thy Servants: Unworthy  
are

are we, O Lord, of the least of thy Favours ; O let thy Passion make us worthy of the greatest.

## X.

My God, when I consider what thou hast suffered for us, and what we have done against ourselves ; I am amaz'd at the Wonders of thy Goodness, and confounded at the vileness of our Misery : Our Sins were the cause of thy cruel Death, yet still we permit them to live in us. We entertain the worst of thine Enemies, and treacherously lodg them in our own Bosoms, preferring a petty Interest before thy Heaven, a transitory Pleasure before eternal Felicity.

## XI.

Many, we confess, are the Follies of our Life, and our consciences tremble at their own great Guilt : Many are the times thou hast graciously pardon'd us, and still we relapse and abuse thy Clemency. The Memory of our Transgressions is bitter to us, and the Thoughts of our Ingratitude extreamly afflicts us ; but is there, O my Jesu, any stain so foul which thy precious Blood cannot wash away ? Is there any heap of Sins so vast, to exceed the number of thy infinite Mercies ? O no, thou canst forgive more than we can offend ; but thou wilt

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not forgive unless we fear to offend; unless we seek to thee for Peace and Reconciliation, and humble our selves in thy holy Presence.

XII.

Wherefore, behold, O Lord, we fall down at thy crucified Feet, and there ask Pardon for our perverse Affections: Reverently we kiss thy pierced Hands, and implore forgiveness of our wicked Actions: Humbly we salute thy bleeding Side, and supplicate thy Grace to purifie our Intentions. Open thou, O Lord, our Lips to accuse our Crimes, that we blush not to confess what we feared not to do; make us confess our Sins unto thee in an humble manner, then thou, out of thine abundant Goodness, wilt assuredly pardon us: Extend thy Mercy, O Lord, over all thy Works, since thy self has declared, 'tis above all thine own.

The P R A Y E R.

I.

**L**ook up, my Soul, on thy crucified Lord, look up and see the utmost extremity of Divine Love: Already we had carried on to a fair degree the work of our Redemption, in Fasting and Praying, in Travelling and Preach-

*Preaching, in doing Miracles, and bearing Injuries ; but now, to finish all with one incomparable Charity, behold he suffers even Death itself, and Death upon the Cross. Look down, O Lord, we beseech thee, upon us, for whom our Lord Jesus Christ vouchsafed to be betrayed into the Hands of the Wicked, and undergo the Torments of the Cross, who with thee and the Holy Ghost, lives and reigns one God, World without End. Amen.*

## II.

*O God, who by the mortifying Discipline of Lent, hast graciously disposed us for the solemn Season of closer Preparation to celebrate the Memory of our Saviour's bitter Passion, make us now, we beseech thee, so devoutly attend to, and thoroughly meditate every circumstance of this dear Mystery, that our Lord Jesus may appear crucified even before our Eyes, and melt our Hearts with such tender Compassion, as may kill in them all Sin, the sole Cause of his Sufferings, and fit us by a perfect Love of him, for a happy part in his glorious Resurrection, through the same our Lord Jesus Christ, who with thee and the Holy Ghost, lives and reigns ever one God, World without End. Amen.*

## MEDITATION VIII.

*Good Friday.*

Matth. 27. 50. *Jesus, when he had cried again with a loud voice, yielded up the Ghost.*

## I.

**S**hall we rejoyce, my Soul, to day? shall we not mourn at the Funeral of our dear Redeemer? Such, Oh my Lord, was the excess of thy Goodness, to derive Joys for us from thine own Sorrows: Thou forbadeſt thy Followers to weep for thee, and reservedſt to thy ſelf alone the Shame and Grief: Thou inviteſt all the World to glory in thy Croſs, and command'ſt us to delight in the Memory of thy Paſſion.

## II.

Sing then, all you dear-bought Nations of the Earth, ſing Hymns of Glory to the Holy Jeſus; ſing every one who pretends to felicity, ſing immortal praiſes to the God of our Salvation; to him, who

who for us endur'd so much scorn, and patiently received so many injuries ; to Him, who for us sweat drops of Blood, and drank of the Dregs of his Fathers Wrath ; to the Eternal Lord of Heaven and Earth, who for us was slain by the hands of the wicked ; who for us was led away as a Sheep to the Slaughter, and as a meek Lamb open'd not his Mouth.

III.

Whither, O my God, did thy Compassion carry thee ! How did thy Charity too far prevail with thee ! Was it not enough to become Man for us, but thou must expose thy self to all our miseries ? was it not enough to labour all thy Life, but thou must suffer for us even the pains of Death ? No, gracious Lord, thy Mercy still observ'd some wants in our Nature as yet unsupplied : thou sawest our too much fondness of Life, needed thy parting with it, to reconcile us to Death : thou sawest our fear of Sufferings could no way be abated, but by freely undergoing them in thine own person.

IV.

O blessed Jesu, whose Grace alone begins and perfects all our hopes ; how are we bound to praise thy Love ! how

infinitely oblig'd to adore thy Goodness! At any rate thou would'st still go on, to heal our weak and wounded Nature, even at the price of thine own dear Blood, thou would'st finish for us the purchase of Heaven.

## V.

Awake, my Soul, and speedily prepare thy richest Sacrifice of humble praise: awake, and summon all thy thoughts to make hast, and adore our great Redeemer; for now 'tis time we should reverently go, and offer our hearts at the foot of his Cross: thither let us fly from the troubles of the World; there let us dwell among the Mercies of Heaven, under the shade of that happy Tree let us kneel, and often look up to our dearest Lord: let us remember every passage of his Love, and be sure none that escape our Thanks: Let us compassionate every stroke of his Death, and one by one salute his Sacred Wounds.

## VI.

Blest be the hands that wrought so many Miracles, and were bor'd with cruel nails; blest be the feet that so often travelled for us, and at last were unmercifully fastned to the Cross: blest be the head which was crowned with Thorns;  
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the Head that so industriously studied our Happiness; blest be the Heart which was pierced with a spear. the Heart that so passionately lov'd our Peace: blest be the entire Person of our Crucified Lord, and may all our Powers joyn in his Praise, in thy Eternal Praise, O gracious Jesu, and the ravishing thoughts of thy incomparable sweetness.

V I.

O what excess of kindness was this! what strange extremity of Love and Pity! the Lord is sold, that the Slave may be free; the Innocent condemned, that the Guilty may be saved; the Physician is sick, that the Patient may be cured; and God himself dies, that Man may live. Tell me, my Soul, when first thou hast well considered, and look'd about among all we know; tell me, who ever wisht us so much good? who ever lov'd us with so much tenderness?

VIII.

What have our nearest friends done for us, or even our Parents in comparison of this Charity? No less than the Son of God came down to redeem us; no less than his own dear Life was the price he paid for us: What can the favour

of the whole World promise us, compared to this miraculous Bounty? No less than the joys of Angels are become our Hope, no less than the Kingdom of Heaven is made our Inheritance.

## IX.

To thee, O God, we owe our selves, for making us after thy own Image; to thee, O Lord, we owe more than our selves, for redeeming us with the Death of thine only Son; nor were our ruins so soon repaired, as at first our Being was easily produced. Thy Power to create us said but one word, and immediately we became a living Soul: but thy Wisdom to redeem us, both spake much, and wrought more, and suffer'd most of all: to redeem us, he humbled himself to this low World, and all the Infirmities of our miserable Nature.

## X.

He patiently endur'd hunger and thirst, and the malicious affronts of enraged enemies: how many times did he hazard his Life, to sustain with Courage the Truths of Heaven! How many tears did he tenderly weep, in compassion of his blind ingrateful Country! how many drops of Blood did he shed in that doleful Garden, and on the bitter Cross! The Cross, where after three long hours  
of

of grief and shame, and intolerable pains, he meekly bowed his fainting head, and in the agony of prayer yielded up the Ghost.

XI.

So sets the glorious Sun in a sad Cloud, and leaves our Earth in darkness and disorder; but goes to shine immediately in the other World, and soon returns again and brings us light, and so dost thou, dear Lord, and more; thy very darkness is our light: 'Tis by thy death we are made to live, and by thy wounds our sores are heal'd.

XII.

O my ador'd Redeemer, who took'st upon thee all our Miseries, to impart to us thine own Felicities: Can we remember thy Labours for us, and not be convinc'd of our Duty to thee? Can our cold hearts recount thy Sufferings, and not be inflam'd with the Love that suffer'd? Can we believe our Salvation cost thee so dear, and live as if to be saved were not worth our pains? Ingrateful we, how do we slight the Goodness of our God! how carelessly comply with his gracious Design! For all his Gifts he requires no other return, than to hope still more, and desire still greater Blessings: for all his favours he seeks

no other praise, than our following his steps to arrive at his Glory.

## XIII.

O glorious Jesu, behold to thee we bow, and humbly kiss the Dust in honour of thy Death ; behold thus low we bow to implore thy Blessing, and the sure assistance of thy special Grace, that we may wean our affections from all vain desires, and clear our thoughts from all impertinent fancies ; then shall our lives be entirely dedicated to thee, and all the faculties of our Souls to thy holy Service : our minds shall continually study thy Knowledg, and our wills grow every day stronger in thy Love, our memories shall faithfully lay up thy Mercies, and both tongue and heart shall sing for ever, Come let us glory in the Cross of our Lord Jesus Christ, in whom is our Life and Health, and Resurrection.

## The PRAYER.

I.

**O** Eternal Father, who sent'st down thy only Son to redeem the World involved to Sin and Satan, by assuming our frail Nature, and powerfully teaching us, both by Word and Example its sole way to that

that Bliss for which we are created : grant, we humbly beseech thee, that the continual memory of his bitter Passion, and Death on the Cross, may beget in us an utter disvalue of the Goods or Ills we meet with here, compared to the advancing ourselves or others in the esteem of what we hope for hereafter; through the same Lord Jesus Christ, thy Son, who with thee and thy Holy Spirit, liveth and reigneth one God World without end. Amen.

II.

O God, who at the price of thy only Son's last drop on the Cross, hast won our hearts from this life, and all the Goods of it, to the sole pursuit and hopes of thy self in Eternity, possess, we beseech thee, and absolutely dispose of what thou hast so dearly paid for : mortifying us to this World, and confirming our Courage to fight manfully under the Banner of our crucified Jesus, that we may stand the shock of all Temptations, and nothing in Life or Death be able to separate us from thy Love in him, our glorious Redeemer.

III.

O God, whose provident Mercy, makes every day a new branch of the Tree of Knowledge to us, whence the evening may gather fresh variety of Fruits, fit to nourish those Souls whom thy Grace has brought to feed on the Tree of Life, the Cross of Jesus ; grant,  
we

we humbly beseech thee, that no experience of good or evil which this day has afforded, may be, lost on us; but whate're of moment has hapned to our selves or others, may, by seasonable and minute rumination, be fitted to render us more skilful in discerning the true value and use of this State in all its postures, and stronger to sacrifice up with our Saviour our whole Concerns and being here, to thy Will, and the sole advance of thy Glory, which at length will surely crown thy Servants with immortal Bliss, through our Lord Jesus Christ, thy Son, who with thee and the Holy Ghost, lives and reigns ever one God, World without end. Amen.

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## MEDITATION IX.

## Easter Even.

Matth. 27. 59, 60. *And when Joseph had taken the Body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the Sepulchre, and departed.*

## I.

**I**F we rejoiced for our selves in the Sufferings of our Lord, let us now rejoyce for him, that his Sufferings are ended : now that the Fowlers net is broken, and the meek and innocent dove escapt ; now that the Cup of Bitterness is past away, and never possible to return again : never again ; O dearest Jesu , shall those blest eyes weep, nor thy holy Soul be sorrowful to death ; never shall thy precious Life be subject any more to the bloody malice of ambitious Hypocrites.

## II.

## II.

Never shall thy Innocence any more be exposed to the barbarous fury of an ingrateful multitude ; but thou shalt live and reign for ever ; and all created Nature perpetually adore thee. O happy end of well-endur'd Afflictions ! O blessed fruits that spring from the Cross of Jesus ! look up, my Soul, and see thy crucified Lord sit gloriously inthroned at the right hand of his Father.

## III.

Behold the ragged Purple now turn'd into a Robe of Light, and the scornful Reed into a Royal Scepter ; the Wreath of Thorns is grown into a sparkling Diadem, and all his scars polish'd into brightness ; his tears are all now chang'd into Joy, and the Laughter of his Persecutors into sad Despair. *Herod* long since perished in miserable contempt, and *Pilate* still trembles with everlasting fears ; the impenitent Jews are scatter'd o're the World, to attest his Truth, and their own obdurate Blindness ; but himself is crown'd with eternal Triumphs ; and the Souls he has redeem'd shall sing his Victories for ever.

## IV.

Blessed be thy Name, O Holy Jesu,  
and blessed be the Mercy of thy Providence,



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dence, who hast cast our lot in these times of Grace, and design'd our Birth in the days of Light; when we may clearly see our ready way, and directly go on to our glorious end. Till thou appeared'st, O thou only Light of the World, our miserable Earth lay cover'd with darkness: till thou went'st away, O thou Sovereign Lord of Life, thy Saints sat expecting thee in the shades of Death.

V.

The Kingdom of Heaven was close shut up, and none permitted to behold thy Glory: as soon as thine own afflictions were ended, thou did'st communicate thy Joys to all the World: all that esteemed so blest a sight, and stood prepar'd to entertain thy coming: as for the rest, whose eyes are shut, or turned away by their own malice, thy presence yields them no more Joy, than Light to those who will not see it; but the hearts that love thee thou fillest with Gladness, and overflowest them with an Ocean of heavenly delights.

VI.

Praise our Lord, O you Children of Men, praise him as the Author of all your Hopes: praise our Lord, O you blessed of Heaven, praise him as the finisher

nilher of all your Joys: sing, O you reverend Patriarchs, and holy Prophets, sing Hymns of Glory to the great Messias: sing and rejoyce all you ancient Saints, who so long reposed in the bosom of *Abraham*; bring forth your best and purest Incense, and humbly offer it at the Throne of the Lamb, the Lamb that was slain from the beginning of the World, by the sprinkling of whose Blood you all were saved.

## VII.

O still sing on the Praises of the King of Peace, and bless for ever his victorious Mercy; 'twas he dissolved the Power of Darkness, and brake asunder the bars of Death; 'twas he came down to visit your Prisons, and led you away out of the shades of Sorrow: how did your glad eyes sparkle with joy to see at last your desired Redeemer? how were your Spirits transported with delight, to behold the splendors of his glorious presence?

## VIII.

O ye foolish, when will ye understand the gracious Providence of our Lord in chastning whom he loves, and scourging every child he receives? Gold it self is tried in the fire, and the faithful Man  
in:

in the Furnace of Affliction: we are bought with a price, even the most precious Sweat and Blood of Jesus; henceforth to call him Master, whose Service is perfect Freedom, and gives us effectual power to become the Sons of God: the chains fell off our hands and feet, where thine, dear Redeemer, were nailed to the Cross,

## The P R A Y E R.

**O** God, who hast submitted thy only Son, our Saviour Jesus, to expire on the Cross, and descend into the Grave, that he might destroy the Life of Sin, and bury the terrour of Death, grant, we beseech thee, they may never revive, or rise again to tempt or fright us from the ways of Virtue, nor shake this sure and fundamental Truth which thy Grace has laid in our hearts: that the greatest mischiefs our Salvation can cost us here are but momentary, and work above measure exceedingly in us an eternal weight of Glory, through the same our Lord Jesus Christ, thy Son, who with thee and the Holy Ghost, lives and reigns one God, World without end. Amen.

MEDI-

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MEDITATION X.

*On Easter day.*

Matth. 28. 6. *He is not here; for he is risen, as he said: come see the place where the Lord lay.*

I.

**O** Death, where is thy Sting! O Grave, where is thy Victory! Christ is risen from the dead, and become the first fruits of them that slept; the Lord of Life is risen again, and has cloath'd himself with immortal Glory: he that raised up Jesus, will also raise us up, and refine our vile flesh into the likeness of his glorious Body: worthy is the Lamb that was slain, to receive Power, and Dignity, and Wisdom, and Strength, and Honour, and Glory, and Blessing for ever and ever.

II

Sing to our Lord a Psalm of Joy  
sing Praises to the God of our Salvation  
sing

sing with a loud and chearful voice ; sing with a glad and thankful heart ; say to the weak of Spirit, be strong , and to the sorrowful, be of good Comfort ; tell all the World this Soul-reviving Truth, and may their hearts within 'em leap to hear it ; tell them the Lord of life is risen again, and has cloath'd himself with immortal Glory. He made the Angels Messengers of his Victory, and vouchsafed even thy self to bring us the joyful news.

## III.

How many ways did thy Mercy invent, O thou wise contriver of all our Happiness ! to convince thy Followers into this blest Belief, and settle in their hearts a firm ground of Hope ? Thou appeared'st to the holy Women in their return from the Sepulchre, and opened'st their eyes to know and adore thee ; thou overtook'st in the way the two that discours'd of thee, and mad'st their hearts burn within them to hear thee : thou shewd'st thy self on the stedfast shore, to thy weary Disciples labouring at Sea.

## IV.

Labouring, alas, all night in vain, without the Blessing of their beloved Jesus : thou shewd'st thy self, and told'st them

them who thou wert, in the kind known token of a beneficial miracle: through the doors, though shut, thou swiftly passed'st, to carry Peace to thy comfortless Friends, to encourage their Fears with thy powerful presence, and secure their Faith by thy charitable Arguments.

## V.

How did'st thou condescend to eat before them, and invite them to touch thy impassible Body! how did'st thou sweetly provoke that incredulous Servant to thrust his hand into thy wounded side? Actions we know unfit for thy glorified state, but absolutely necessary for our slow belief. How often, O my gracious Lord, in those blessed forty days did thy Charity last to meet with thy Disciples! that thou mightest teach them still some excellent Truth, and imprint still deeper thy love in their hearts, discouraging perpetually of the Kingdom of Heaven, and establishing means to bring us thither.

## VI.

Raise up thy head, O my Soul, and look up, and behold the Glory of thy crucified Saviour: he that was dead and laid in the Grave, low enough to prove himself Man, is risen again and ascended  
into:

into Heaven, high enough to prove  
himself God: he is risen and made the  
Light his Garment, and commanded  
the Clouds to be the Chariot of his Tri-  
umph: the Gates of Heaven obeyed  
their Lord, and the everlasting doors  
opened to the King of Glory.

VII.

Enter bright King attended with thy  
beauteous Angels, and the glad train of  
thy new-delivered Captives; enter  
and repossess thy ancient Throne, and  
reign eternally at the right hand of thy  
Father; may every knee bow low at  
thy exalted name, and every tongue  
confess thy Glory; may all created  
Nature adore thy Power, and the  
Church of thy redeemed exult in thy  
Goodness. Whom have we in Heaven,  
O Lord, but thee, who expressly went'st  
thither to make way for thy Followers?  
what have we on Earth, but our Hope,  
by following thee to arrive at last  
where thou art gone before us?

VIII.

O glorious Jesu, our Strength, our  
Joy, and the immotal Life of all our  
Souls! be thou the principal Subject of  
our Studies, and daily entertainment of  
our most serious Thoughts. Draw us,  
O dearest Lord, from the World and our  
selves,

selves, that we be not entangled with any Earthly desires. Draw us after thee, and the Odours of thy Sweetness, that we may run with delight, the way of thy Commands: draw us up to thee and thy Throne of Bliss, that we may see thy Face, and rejoyce with thee for ever in thy Kingdom.

## The P R A Y E R.

**O** God, whose gracious Providence restores to thy Church the Face and Voice of holy Exultation, by the triumphant Festival of our Saviours Resurrection! Grant we humbly beseech thee, that the Joy which shines in our Looks, may flame in our Hearts, and by purifying them, make us worthy of those high and glorious hopes, so firmly sealed to us by this days experience, of rising again at last from our Graves, and rejoycing thenceforth for ever, in a State of blissful Immortality, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost lives and reigns one God World without end. Amen.



## MEDITATION XI.

*On Easter Monday and Tuesday.*

## I.

OUR Lord that was dead and buried, rose again the third day, loosing the Sorrows of Hell, according as 'twas impossible that he should be holden of it: He left his Grave but not our Earth, till he had raised a Cloud of Witnesses to his Resurrection.

## II.

Every day of forty he appear'd to some or other of his Disciples, to confirm their Faith, and open their Understandings, and prepare their Hearts to bear his Ascension from them. Christ the third day rose again, according to the Scriptures, and was seen of *Cephas*, after that of the Eleven, then of more than five hundred Brethren together, moreover of *James*; then of all the Apostles: thy Testimonies, O Lord, are render'd even too credible by so great a Cloud of Witnesses encompassing us.

## III.

## III.

Bring to our Lord all you his Servants,  
bring to our Lord the Sacrifice of Praise;  
bring to our Lord all you Nations of the  
Earth, bring Hymns of Glory to his  
great Name: He is our God, and we his  
People, created by his Goodness to be  
happy for ever: He is our Redeemer,  
and we his Purchase, restor'd by his  
Death to a better Eternity.

## IV.

Let us learn of him, and he will teach  
us his ways; let us follow him, and we  
shall walk in the Light; for the Law and  
its Types were given by *Moses*, but  
Grace and Truth came by *Jesus Christ*.  
Come let us ascend to the House of our  
Lord, and celebrate this day with a holy  
Joy, imploring his Mercy for all we need,  
and blessing his Bounty for all we have.

## V.

Come lets adore our God that redeem-  
ed us, and blessed be the Mercy of our  
God, who has left no way untry'd, that  
could possibly recover us; who not only  
offers us Salvation, but lays in means  
before-hand to make us accept it. All's  
one to thee, O mighty Lord! whether  
Joy or Sorrow, so Mankind be sav'd:  
Bless the Lord therefore, O my Soul,  
and all that is within me bless his holy  
Name.

## VI.

VI.

Blessed be thy holy Name, O glorious Son of God ! And blessed be thy Mercy for ever : Thou hast perfectly fulfilled all thy Prophets foretold, and infinitely transcended all the Wonders they admir'd, thou hast done enough to convince us into Faith, and suffer'd too much to enflame us with thy love, blessed be thy holy Name, O glorious Son of God, and blessed be thy Mercy for evermore.

VII.

By seeking our selves in this World of Vanity, we lose both thee, O Lord, and our own Souls ; by seeking our selves in thee and thy Love, we find both thee and our own Happiness, enjoying already a sweet possession of Hopes, to end, e're long, in a sweeter fruition of Glory. Thou art, O Lord, the free Bestower of all we have ; thou art the Faithful Promiser of all we expect.

The P R A Y E R.

**O** God, whose gracious Providence establishes the important Faith of our Lords Resurrection, by his frequent conversing with his Disciples and Followers, the space of forty days after in most convincing

368 *On Easter Monday, &c. Part 5.*

*ing Circumstances! Grant, we humbly beseech thee, that by its proper effects, our rising from dead Works, and Conversation every ways worthy firm Believers of it, we may daily more and more attest this glorious Mystery, and advance that great Day, when no longer by Faith, but with these very Eyes we shall see him for ever, who with thee and the Holy Ghost lives and reigns ever one God World without end. Amen.*

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MEDITATION XII.

*On the Ascension, and Whitunday.*

Luke 24. 51. *And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven.*

Acts 11. 1. *And when the day of Pentecost was fully come, they were all with one accord, in one place.*

I.

**L**ook up, languishing World, look up and see how punctually thy Faithful Lord performs his Word. When he had finisht here that glorious Work which

Part 5. *On the Ascension, &c.* 359

which his Goodness undertook for our Redemption; when he had told us what we ought to do, and what to suffer for the Kingdom of Heaven; when he himself had done more than he required of us, and suffered more than our boldest hopes could expect of him; when he had wrought our Salvation so far, that he saw his absence more expedient for us.

II.

He first prepares the Hearts of his Disciples, and comforts their Sorrows with these sweet words: *Children, I will not leave you Orphans, but I will pray the Father, and he shall give you another Comforter, even the Spirit of Truth, who shall teach you all things; and bring to your remembrance whatever I have said. Peace I leave with you, my Peace I give you, let not your heart be troubled, nor let it be afraid. I go to my Father, and to your Father, to my God, and to your God; I go to prepare a place for you, that where I am, there you may be also.*

III.

This said, he led them forth together, and gave them his Blessing; and parting from them went away into Heaven. So loving Mothers, when the weaning-time is come, withdraw themselves from their beloved Children. But while they

360 *On the Ascension,* Part 3

thus deprive their tender little ones of their own most dear and all-supplying presence, they still depute some faithful friend to assist them ; for though they leave 'em, they mean not to forsake 'em. Such and far greater was the Care of our God, as his Love is far greater than that of Mothers.

IV.

He saw it necessary for so mysterious a Faith, to be shewn in a clear and supernatural Light, to the first Believers, that they might confidently recommend to others what they knew so infallibly was certain to themselves : He saw it necessary for so perverse a World, to infuse into its first Converters the fulness of Charity ; that with an ardent Zeal they might instruct their hearers ; and with a patient courage overcome their Opposers. He saw it necessary for such variety of Nations, to furnish his Preachers with variety of Tongues, that they might teach every one in their Native Speech, and understand their Doubts, and satisfy their Objections.

V.

Wherefore, when the appointed time was come, as all the Works of God go forth in their fittest Season, When the Disciples were gather'd together in one mind

Part 5. *and Whitsunday.* 361

mind and place, and so excellently disposed for the visits of Heaven, When they had long continued in ardent Prayer, and wrought up their affections to the utmost point of desire, suddenly there was made a sound from Heaven, whence every good and perfect Gift descends ; a vehement wind fill'd the whole House ; for the Grace of God is strong and liberal. Behold, on the head of each sate a Tongue as of Fire ; the properest Inablements to convert the World.

VI.

While they were all illuminated with a pure light, and all inflam'd with a fervent heat ; and to communicate both to every Nation, were all indued with the gift of Languages. Thus was the Promise of our Lord fulfilled: thus were the Messengers of everlasting Peace prepar'd, miraculously Baptiz'd with the Holy Ghost and Fire, and perfectly qualified for their great Commission, to preach to every Creature this happy Gospel, *He that believes and is baptiz'd shall be saved.*

## The Prayer on Ascension-day.

**B**lessed be thy merciful Providence, O Jesu! who, when thou hadst finished thy great Work on Earth, ascendedst into Heaven to draw up our minds even thither after thee; that where our happiness is, there might our heart be also; Blessed be thy infinite goodness, O dear Redeemer! Who, when thou hadst taught us the Words of Eternal Life, sent'st down the Holy Ghost to make us observe them, and raise up our affections to that glorious Kingdom whither thou art gone before us. Amen.

## The Prayer for Whitsunday.

**O** Sweetest Spirit of Love! who descend'st in the mild Emblem of a Dove, purge out of the midst of us all bitterness and gall of Malice, that with meekness we may receive the ingrafted Word, able to save our Souls. Enlighten our Darkness, inflame our Coldness, purge our drossiness, sweeten our Sourness, pardon our Sinfulness, reform our Wickedness, seal all the Gracious Promises of thy Gospel to us, and seal us to the day of Redemption, Amen, Amen.

The end of the Fifth Part.



A

## New-Year's-Gift.

## PART VI.

## MEDITATION I.

*For the Assistance of God's Holy Spirit.*

Rom. 8. 13. *For if ye live after the flesh, ye shall die; but if ye, through the spirit, do mortifie the deeds of the body, ye shall live.*

I.

**C**ome let us humbly first implore his Grace, to make us worthy to adore our Sanctifier; who from, the Father and the Son eternally proceeds

Q 4

ceeds, and with the Father and the Son is equally glorified : He infuses into us the Breath of Life, and brings us forth in our second Birth ; a Birth that makes us Heirs of Heaven, and gives us a Title to everlasting Happiness.

## II.

Let us prepare our Understandings, to assent to his Truths, and our Wills to follow his Divine Inspirations ; let us fill our Memories with his innumerable Mercies, and our whole Souls with the Glory of his Attributes ; let us confidently address to him our Petitions, who promises to help the Infirmary of our Prayers ; let us not doubt the Bounty of his Goodness, but hope he will grant what himself inspires to ask.

## III.

Lord, with how sweet and natural a Conduct does thy Providence govern the Children of Men ? leading them on from one degree to another, till thou hast brought them up to their highest Perfection : Thou puttest them to learn in the School of Vertue, and disposest their Capacities into several forms. In the first Ages, when the World was young, thou gavest them for their Guide the Book of Nature ; there thy Divine Assistance helpt them to read some few plain  
Lessons

Part 6. *God's Holy Spirit.* 365

Lessons of their Duty to thee: They saw this admirable frame of Creatures; and as far as these could argue, they could conclude,

IV.

Sure there's a God, the cause of all things; sure there's a Providence, the disposer of all things. He must be powerful that made so vast a World; He must be wise that contrived such excellent Works. He must be Goodness itself, that did all this for us; and we Ingrateful Wretches if we'll do nothing for him. Thus far some few could say, and very few could do with those slender Assistances they then enjoyed. After thou gavest thy People a written Rule, which trained them up in a set form of Discipline, which grew and spread into a publick Religion, and uniformly profess'd by a whole Nation.

V.

They had some weak Conceit of the Kingdom of Heaven, and some imperfect means to bring them thither: But for those high supernatural Mysteries, that so gloriously exalt the Christian Faith, they all, alas, were blind or in the dark; and dangerously exposed to the effects of their ignorance: wanting those clear Instructions, to know their

366 *For the Assistance of* Part 6.

End; wanting those powerful Motives to love their God. Yet this prepared them for the Times of Grace; to which thy Mercy, O Lord, reserv'd far greater favours.

VI.

To which thou hadst promised by thy Holy Prophets an effusion of Blessings from thy full Hands. *I will put my law in their Bowels, and write it in their Hearts; I will be their God, and they shall be my People. I will pour out my Spirit upon all flesh, and your Sons and your Daughters shall Prophecie.* They shall teach no more every one his Neighbour; for all shall know me, from the greatest to the least. O merciful Lord, who hast loved us from the Beginning, be graciously pleased to love us to the end.

VII.

Pity the unhappy State of fallen Mankind, which neither Nature nor Law could bring to Perfection. If any riper Souls came forward to the Birth, there wanted Spirit to bring them forth; but O, send out thy Spirit, O Lord, and they shall be created; and from their Nothing of Sin raised to the Life of Holiness; send out thy Spirit and renew the face of the Earth, and our Weeds and Thorns shall be turned into a Paradise.

VIII.

VIII.

Consider now my Soul the Mercies of thy God ; consider the Wonders he has wrought for the Children of Men. The Eternal Father created us of nothing, and set us in the way to everlasting Happiness. The Eternal Son came down from Heaven to seek us, and restor'd us again, when we had lost ourselves. The Eternal Spirit sends his Grace to sanctifie us ; and gives us strength to walk in that holy way. Thus every Person of the Sacred Trinity, has freely contibuted his peculiar Blessing ; and altogether, as one co-infinite Goodness, have graciously agreed to compleat our Felicity,

IX.

But O ingrateful we ! was it not enough to receive of our God all we have and are ? was it not enough that the Son of God should come down, and live to teach us, and die to reedem us ? was not all this enough to make us love ? and Love is all he aimed at, and Love was all we needed. Let us confess to thee O merciful Lord, let us confess to thee our miserable Condition. Such was, alas, the Corruption of our Nature, and so many and strong the Temptations round about us, that without this thy last miraculous Favour, of sending the  
Holy

368 *For the Assistance of* Part 6.

Holy Ghost to guide and quicken us, we should have still remained in our old dull Place ; slow to understand, and slower to obey. X.

We should have quite forgotten our God that made us ; and neglected the Service of our Lord that bought us, had not thy Fulness been readily furnished with one Blessing more to bestow on thy Children ; hadst not thou providently reserved a better Blessing than the Dew of the Clouds and Fatness of the Earth ; better than plenty of Corn and Wine, or the multitude of Posterity, or Dominion o're our Brethren.

XI.

These were the great Rewards of the old Law ; but behold far greater than these are here. Divine Refreshments from the Heaven of Heavens ; and the rare delicious Fruits of the Holy Ghost ; Meekness and Peace, and Joy diffused in our Breasts ; Strength and undaunted Courage kindled in our Hearts ; a thousand sweet Embraces of the Spouse of Souls ; a thousand dear Pledges of his everlasting Love ; these are the great Rewards of the Law of Grace ; and given to prepare us for the Kingdom of Glory.

XII.

O blessed Spirit, who bestowest thy  
Favours

Part 6. *God's Holy Spirit.* 369

Favours as thou pleasest ; and the more thou hast given, still the more thou givest ! Fit and dispose thy Servants first to entertain thee, then graciously vouchsafe to descend into our Hearts. Fill us, O Holy Ghost, and our little Vessels ; and as thou fillest us, enlarge our Capacities : Make us the more we receive of thee, still grow in desire of receiving more, till we ascend to those satisfying Joys above, where all our Faculties shall be stretcht to the utmost ; where they shall all be filled to the Brim, and overflowed with a Torrent of Pleasure for ever.

The P R A Y E R.

**C**ome Holy Spirit, the free Dispenser of all Graces ! Visit the Hearts of thy Servants, and replenish them with thy Sacred Inspirations : Illuminate our Understandings, and Inflame our Affections, and Sanctify all the Faculties of our Souls ; that we may know, and love, and constantly do the Things that belong to our Peace, our everlasting Peace.

II.

To love one another is a happy Life, a Heaven upon Earth, and the blest effect of the fire of the true Spirit, which warms with-

our

370 *On S. Matth. 3. 2. Part 6.*

*out scorching, and shines without smoaking, and enlightens without consuming. Kindle in our Hearts, O Lord, the Holy Fire of Meekness, Peace and Unity; that all the World may know, whose Disciples we are, by seeing us love one another. But O deliver us from the contrary Fire. The Fire of the false Spirit; that scorches without warming, and smoaks without Shining, and consumes without enlightning: Deliver us from Faction, Schism and Heresy, and every the least uncharitable Passion. This we beg through Jesus Christ our Lord and Saviour. Amen.*

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## MEDITATION II.

*On S. Matth. 3. 2.*

*Repent, for the Kingdom of Heaven is at Hand.*

**M**Y God, when I remember those Words of thine, *Repent, for the Kingdom of Heaven is at Hand.* When I consider they were the first thou spakest in publick; the chosen Text of the Eternal Wisdom: Instantly I am struck with



6. Part 6. On S. Matth. 3. 2. 371

with the Importance of the Duty, and deeply affected with the Power of the Motive. If what this last Line says, be not wholly true; but repeated in Course, as a form of Devotion. Forgive, dear Lord, the Deceitfulness of my Heart, and make me think as well as say my Prayers. Make me apply those searching Words to my self; and bind them fast on my immortal Soul.

II.

Repent, O my Soul! for the Kingdom of Heaven is at hand; Repent, for the Kingdom of Heaven depends on thy Repentance. Unhappy me! I cannot live without Sin, nor hope for Pardon without due Repentance. I cannot repent without the Grace of God, nor obtain his Grace, without his own free Gift. O my sweet Saviour, who camest not to call the Righteous, but such as I am, Sinners to Repentance! Since I am not strong enough to be perfectly Innocent; at least make me humble enough to be truly Penitent: Make me heartily sorry for what I have done amiss; and not do again what will make me sorry.

III.

Let not our Lord be angry, and we will speak yet once more; for we have much to ask, and he has infinite to give.  
We

We have much to ask for ourselves and all the World; who depend entirely on his free Goodness. Many, O Lord, are the Graces we want; and none can give them but thy Bounty. Many are the Sins and Miseries we are exposed to; and none can deliver us but thy Providence. Wo to the Day and Hour wherein I sinn'd; wo to the many Days and Hours I have foolishly mispent. Or rather wo to me, who abuse my Days and Hours, allowed by thy Goodness to work out my Salvation.

## IV.

Deliver us, O Lord, from the Punishments we deserve; and deliver us from the Sins that deserve those Punishments. Deliver us, O Lord, from what thou knowest is against us; deliver us from what we know ourselves will undo us. Deliver us from the Spirit of Prophaneness and Infidelity; from the Spirit of Error, Schism and Heresy: Deliver us from the Spirit of Pride and Avarice; from the Spirit of Anger, Sloath and Envy. Deliver us from the Spirit of Drunkenness and Gluttony; from the Spirit of Lust, Wantonness, and Impurity: Deliver us, O gracious God, from every evil Spirit, and  
vouch-

vouchsafe to give us thine own good Spirit.

V.

Vouchsafe to give us the Spirit of Fortitude; the Spirit of Temperance, Justice and Prudence; the Spirit of Wisdom, Understanding and Counsel; the Spirit of Knowledge, Piety and Fear of thee. The Spirit of Peace, Patience and Benignity; the Spirit of Humility, Sobriety and Chastity. O thou, who never deniest thy Favours, unless we first deny our Obedience! thou who art often near us, when we are far from thee; often ready to grant, when we are unmindful to ask! Refuse not, O Lord, to hear us, now we call on thee; and make us still hear thee when thou call'st to us.

VI.

Fill our Understandings with the knowledg of such Truths, as may fix them on thee the Eternal Verity; inure our Wills to imbrace such Objects, as may unite them to thee the Sovereign Goodness. Shew us the narrow Way that leads to Life; the way which few can find, and fewer follow. Guide us still on in the middle Path of Vertue; that we never decline to any vicious Extream. Let not our Faith grow wild  
with

374 *On St. Math. 3. 2.* Part 5.  
with superfluous Branches ; nor be  
stript into a naked and fruitless Trunk:  
Let not our Hope swell up to a rash Pre-  
sumption ; nor shrink away into a faint  
Despair. Let not our Charity be cool'd  
into a careless Indifferency ; nor heated  
into a furious Zeal.

## VII.

But above all, suffer us not, O Lord,  
to be Guilty of those unpardonable Sins,  
against thy Holy and Blessed Spirit:  
Suffer us not obstinately to persist in  
any known Wickedness ; nor maliciously  
impugn any known Truth. Suffer us  
not to dye in our Sins without Repen-  
tance ; but O, have Mercy on us in that  
serious Hour. Have Mercy on us and go-  
vern us in our Life ; have Mercy on us,  
and save us at our Death.

## The PRAYER.

**C**ome Holy Spirit, Eternal God, the  
free Dispenser of all Graces ! Visit  
the Hearts of thy Servants, and Replenish  
them with thy Sacred Inspirations : Illumi-  
nate our Understandings, and Inflame our  
Affections, and Sanctify all the Faculties of  
our Souls ; that we may Know, Love, and  
constantly

Part 5. On S. *Matth.* 11. 375

constantly do the things, that belong to our everlasting Peace; and endeavour to work out our own Salvation with Fear and Trembling, breaking off our Sins by Repentance, that Iniquity may not be our Ruin; but may safely arrive at last, and live for ever in thy Heavenly Kingdom for evermore, Amen.

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MEDITATION III.

On St. *Matthew* 11. 28, 29, 30.

*Come unto me all ye that labour and are heavy Laden, and I will give you Rest.*

*Take my Yoke upon you, and Learn of me, for I am Meek, and Lowly in Heart: and ye shall find Rest unto your Souls.*

*For my Yoke is easy, and my Burthen is light.*

**R**etire now, my Soul, from thy common Thoughts; permitted to Entertain thy less serious Hours. Retire, and call thy wandring Fancies home; and speedily range them into  
Peace

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Peace and Order ; that so thou may'st be prepared to hear thy Lord invite thee, among the rest to tast his Sweetness. *Come to me you that Labour, and are Opprest ; and I will Refresh you.*

*Take my Yoke and Learn of me, for I am Meek and Humble of Heart ; and you shall find Rest to your Souls.*

*For my Yoke is Easy, and my Burthen Light.*

II.

Enough, dear Lord, enough is said, to draw all the World to thy Holy Discipline. What can be offerd so agreeable to our Nature ; too much, alas, inclin'd to Pleasure and Profit ; what can be offer'd so Powerfully Attractive, as to make our Work delightful, and then reward it ? as to propose an Employment like the Musick of Churches ; Devout, and Sweet, and gainful to the Performers ? Whither, O my God, should we go, but to thee ? thou hast the Words of Eternal Life.

III.

Thou art our wisest Instructor to know what to do ; and only Enabler to do what we know : Thou art the free Bestower of all we have ; and faithful Promiser of all we hope : Thou kindly call'st us, O make us gladly hear thy  
Voice,

Voice, and constantly follow it, till we come to thee. Suffer us no longer to go Astray like lost Sheep; wandring up and down in our own by-ways. Suffer us no longer to be distracted among many things, from thee, O Lord, who art but one. But gather us up from the World into our selves; then take us from our selves into thee; there to be raviſht with thy Holy Embraces, there to be Feasted with the Antepaſts of Heaven.

## IV.

O, how unſpeakable are thy Sweetneſſes, O Lord, which thou haſt hid for thoſe who fear thee! which thou haſt partly Revealed to thoſe who Love thee, and keep their Taſts Uncorrupted with the World. But O, what are they then to thoſe who ſee thee; and in that Sight ſee all things elſe! To thoſe who Rejoyce perpetually before thee; and in that Joy, find all Joys elſe!

## V.

O beauteous Truth, which known, it forces Love; and Lov'd, begets Felicity! Live thou for ever in my faithful Memory; and be my conſtant Guide in all my ways. Still let me think on thoſe Joys above, and undervalue all things compared to my Salvation. Still let me think

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think on my Saviour's Love, that purchased for me all those Joys.

VI.

O my ador'd Redeemer, be thou the Master-Wish of my heart ; the Scope and end of all my time. Soon as I wake, let me look up to thee ; and, when I arise, humbly adore thee on my bended knees ; often in the day let me call in my thoughts to thee ; and when I go to rest close up mine eyes in thee. So shall my time be govern'd by thy grace ; and my eternity Crowned with thy glory.

VII.

Lord, e're I take my leave, let me repeat some few words more of those incomparable many thou hast left among us. Let me attentively meditate their Substantial Sense ; and settle them as principles of my life and action.

*Lay not up for your selves treasures on earth ; where rust and moth corrupt, and thieves break thorow and steal.*

*But lay up for your selves treasures in Heaven, where neither rust nor moth corrupts, nor thieves break thorow and steal.*

*For where your treasure is, there will your heart be also.*

VIII.



## VIII.

Go now, you curious, and study what you please; for me, i'll stay, and listen to my Saviour, he'll teach me high, and sure and useful truths; he'll teach me truths that will make me happy. Hark but this own word more, and you'll stay too; if any sense of your eternal good can hold you, hark how he kindly tells us this new and glorious Secret; we shall be hereafter like the Angels in Heaven.

## IX.

O sweet and precious words to them that relish it, and throughly digest its strong nourishment, to them that feed on't as often as their daily bread; we shall be hereafter like the Angels in Heaven, and what, O dearest Lord, are those blessed Angels, but Spirits that know, and love and delight for ever? Such, O my Soul, we shall be, and that sweet life we shall lead, we shall be and live like the Angels in Heaven.

## X.

We shall know all that's true, and love all that's good; and delight in that knowledg and love for ever. No ignorance shall darken us, nor error deceive us, no cares shall perplex us, nor Crosses afflict us; we shall be like the Angels in Heaven, our joys shall

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shall be full, and pure, and everlasting ; we shall be like the Angels in Heaven. Cheer thee my Soul and bless thy bounteous Lord ; 'tis by him we shall be like the Angels in Heaven. Cheer thee, and raise thy hopes yet gloriously Higher ; we shall be like himself ; for we shall see him as he is.

## The P R A Y E R.

**O** Lord whither should I go but to thee ? thou hast the Words of Eternal Life. My Conscience accuses me of breaking all thy Commandments. I have Sinned in thoughts and Words, in thoughts more than I can think, and in Words more than I am able to express for the number of them, that I have scarce room for any more ; I am impure, but thou of purer Eyes than to behold iniquity ; therefore if thou should'st enter into Judgment with me I am not able to answer thee, one word of a thousand.

### II.

I confess there is but one way, to fly from thee as an angry God, but to fly to thee as a reconciled father, reconciled in the blood of thy Son Jesus Christ, to fly from the strict Bar of Judgment, to thy tender bowels of Compassion, not according to my  
merits

merits, but according to my necessities, and I humbly beseech thee, pardon all my Sins past, and strengthen me against all Sin for the time to come; and to this end awaken my dead Conscience, confirm my Judgment, enlighten my Understanding, conform my Will, reform my Life, enflame my Zeal, and confirm my Faith, that from henceforth I may live unto thee, and serve thee, and find rest unto my Soul, for thy Yoke is easy and thy Burden light.

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# MEDITATION IV.

On St. Luke 19. 41.

And when he was come near, he beheld the City and wept over it.

**L**ift up thy Voice *Jerusalem*, and be not afraid; say to the Cities of *Juda*, behold your God: behold the Lord your God is come with a strong hand; his reward is with him, and his work before him: he is come to bring redemption to all the World, and graciously

ciously offers it first to you his People. But you refus'd the holy one, and the just ; and desired a murtherer to be granted to you.

## II.

Hark with how sweet and elegant a Compassion thy kind Redeemer complains of thy ingratitude : *O Jerusalem, Jerusalem, thou that kill'st the Prophets, and stonest them who are sent to thee. How often would I have gathered thy children together as a Hen gathers her Chickens under her wings and thou wouldst not.* Hark, with how tender and charitable a reproof, thy Lord unwillingly withdraws from thee his favour. *O hadst thou known even thou at least in this thy day the things which belong unto thy peace ! But now they are hid from thine Eyes.*

## II.

Harken once more, and if his kindness cannot move thy love, he'l try how his anger can work upon thy fear. Harken then and tremble at those terrible threatnings with which thy provident Lord forewarns thee of thy danger: *Gird thee with sackcloth, Jerusalem, and lye down in ashes ; Cover thee with mourning, and bitterly lament : for the day shall come when thy Enemies shall Besiege thee, and Compass thee about with a Trench.*

## IV.

IV.

*They shall not leave one Stone upon another, but beat thee to the Ground, and thy Children in thee. Thy People shall be slain by the Edge of the Sword; and led as Slaves into all Countries. They shall wander up and down without King or Prince; they shall Mourn without Sacrifice or Altar. And Jerusalem shall be trodden under Feet by the Gentiles, till the fulness of Nations be Accomplisht.*

V.

But O, how long, Lord Holy and Merciful; how long! wilt thou be Angry with them for ever? Hast thou not said, he that scatters *Israel*, will gather them again; and keep them again; and keep them as a Shepherd does his Flock? Remember thy ancient Promises, O Lord! and save the Remnant of thy once lov'd *Israel*; take away the Veil from before their Eyes, that they may see thy Truth, and Imbrace it; take away the Hardness from their stony Hearts; that they again may be thy People, and thou again their God.

VI.

Then shall they lay aside the Garment of Mourning, and put on the Brightness which comes from thee. They shall celebrate the Jubily of this their greatest

Deliverance, and every one sing in that Day of Joy. Come let's ascend to the Mountain of our Lord; let us learn his ways, and walk in his Paths. As 'twas our Wickedness to go astray from our God; so now Return'd, let us seek him ten times more.

## VII.

Too late have we known thee, O thou ancient Truth: too late have we loved thee, O thou desired of all Nations! we were misled by the Errour of our Fathers; we were abus'd by our own blind Passions. The Kingdom we expected deserves not that name; a short, and vain and troublesome prosperity. Thy Dominion, O Lord, is in Holiness and Peace; and of thy Kingdom there shall be no end.

## VIII.

Such was the Kingdom thou promisedst to *David*, *Thy Throne will I establish for ever*. Such is the Kingdom thou giv'st to thy Servants; they shall live and reign with thee for ever. O make us love, dear Lord, this eternal Kingdom; and all things else shall be added to it. O make us love this eternal Kingdom, tho' nothing else be added to it. Thou art, O Lord, the true Light of the World; they who follow thee walk not in Darkness. The

## The P R A Y E R.

**O** Lord, we beseech thee, call home thine ancient people the Jews, bring in the fulness of the Gentiles, that they may be all one Sheepfold under one Shepherd. O that thy saving light might shine forth upon those many thousand Souls, who sit in darkness and in the shadow of Death, before they go hence and be no more seen.

### II.

Reveal thy Son and his saving Gospel to those Asiaticks, Africans and Americans, that never heard of a Crucified Jesus. O do good in thy good pleasure to this our Sion, make up the Breaches of this our Jerusalem; teach us, O Lord, at least in this our day, to know the things that belong to our peace, before they come to be hid from our Eyes.

### III.

Yet how long, Lord, how long wilt thou be angry? for ever? Shall thy Jealousie burn like fire? O remember not against us the Sins and Offences of our lives past; let thy tender Mercies speedily prevent us, for we are brought to great misery. Help us, O help us, O God of our Salvation, for the Glory of thy Name: O deliver us, and be merciful unto our Sins, for thy Name sake: Hear us, and have mercy upon us; and do more abund-

anly for us, than we are able to ask or think,  
for thy Son and our Redeemer's ſake Chriſt  
Jeſus. Amen.

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## MEDITATION V.

### In Sickneſs.

Job 19. v. 25, 26, 27. I know that my Re-  
deemer liveth, and that he ſhall ſtand at  
the latter day upon the Earth.

And though after my ſkin, worms deſtroy  
this body, yet in my fleſh ſhall I ſee God.

Whom I ſhall ſee for my ſelf, and mine Eyes  
ſhall behold, and not another, though my  
reins be conſumed within me.

**C**OME, let us praiſe the Goodneſs of  
our God, who orders every thing  
to the beſt for his Servants: whoſe Pro-  
vidence governs us all our life, and at  
laſt ſends the Meſſenger of Death. He  
caſts us down on our Beds of Sickneſs;  
and draws the Curtain 'twixt the World  
and us: ſhutting out all its vain de-  
ſigns, and contradicting all buſineſs to our  
Bed



Bed of Sickness. There in that quiet Solitude he speaks to our hearts, and sets before us all our Life; there he discovers the Fallacies of this World, and invites us now at last to prepare for the other.

II.

Thither he sends his Messengers of Peace, to treat with our Souls; and reconcile them to Heaven. Thither he sends even his only Son, to secure our Passage, and conduct us to himself. O, how quite other will our thoughts be then, to what they were in our careless Health? How shall we freely censure what we once esteem'd, and be easily convinc'd into wiser Counsels, when our Bodies shall be dried up with a burning Fever, and wasted away with a deep Consumption: when our unruly Senses shall be check'd with Pain, and our rash Minds made sober with Fear: when the occasions of Sin shall be removed away, and every thing about us inclines us to repent?

III.

Blessed for ever be thy Name, O Lord, whose Mercy Sanctifies even thy Punishments into Favours. Thou bring'st us low, to perswade us to be humble; and prescrib'st us a Sicknes to cure our In-

firmities. Thou command'st the Grave to dispense with none; but indifferently feize on all alike: that all may alike provide for that fatal Hour, and none be undone by mistaken Hopes; thou tell'st us plainly, we all must die, but kindly conceal'st the time and place; that every where we may stand on our guard, and every moment expect thy Coming.

## IV.

Come let us humble our selves in the sight of God, and spread before him all our Complaints: He is the great Creator of the World: and Sovereign Judge of all Mankind: He sits above on his Glorious Throne; and in his Hands are the Keys of Life and Death. Whatever he pleases he brings to pass, and none can resist his Almighty Power: whatever he does is still the best, and none can accuse his all-knowing Goodness. All things do live to thee, O Lord, thou sole Preserver of Universal Nature. Thou comfortest us when we lie on our sick Beds, and makest all our Beds in our Sickness.

## V.

Come let us make our Peace betimes with our God, before the Evening approach too near; while it is called to Day, let us faithfully labour; for the Night

Night will come wherein none can work. Let us implore his Favour first for our selves, and not till then presume to beg for others. Let us look first into our own Breast, and strictly examine what passes there. Tell me, my Soul, how stand our great Accounts? Are all things even between Heaven and us? Are we prepared to go to meet our Judge, whose Justice punishes every least Defect?

## VI.

Is there not still some restitution to make, which the love of this World tempts us to delay? Is there not still some Misaffection to rectifie, which our own false Hearts abuse us to connive at? Forgive, O Sovereign Goodness, these our Imperfections, and fix our whole hearts on nothing but thy self. Why are we thus at best but good by halves, for whom there is a Heaven prepared worth all our labours? Why do we mingle still with thy pure Grace, so much of our own corrupted Nature? Deliver us, O Lord, from the Temptations of this World, and mercifully save us from the Wrath to come. Blessed are those Servants whom our Lord, shall find watching; he surely will bestow on them all the Mercies of Heaven.

## VII.

Hear our Prayers, O Lord, and let our cry come unto thee. Every thing afflicts us in this troubleſom World; but nothing ſo much as our own Iniquities. They like a heavy Yoke oppreſs our Necks, and keep down our Eyes from looking up to Heaven. Lord! We confeſs we have followed vanity; and negligently perform'd the work thou gav'ſt us: we confeſs we have gone aſtray after the manner of Men, and our chief deſires are ſtill towards thee; in thee we believe, and love thy Name, thou great Phyſician of immortal Souls.

## VIII.

Quench not, O God of Mercy! the ſmoaking flax, nor break the bruifed reed. Pardon the Sins which daily we have committed, and work a true and hearty Repentance in us. O were we now again in health how gladly would we make uſe of every opportunity, how would we ſpend every Minute in Repentance to purge away thoroughly every leaſt Impurity? Teach us O Lord, patiently to endure any Croſs or Sickneſs which whoſomely imbitters the World to our taſt, that after this Experience if it be thy good Pleaſure to reſtore us to our former health, we  
may

may amend our lives and be made fit for thy Heavenly Kingdom.

IX.

O make us bless thy name for all thy Mercies, and let not one be lost by our Ingratitude. Let us not see in vain the Crown at the Races end, and sit down lazily in the shades of ease; but let us stretch our selves, and pursue to the Mark, for the glorious Prize that's set before us; and when our Lives last Day begins to fall, and bids us hasten to prepare for Night,

X.

Then come you Holy Angels, and watch about us, and suffer not the Enemy to disturb our passage; come and receive in peace our departing Souls, and bear them safely to the Presence of our Lord. Then O thou dear Redeemer of the World, and sovereign King of Life and Death! Thou, who despisest not the tears of the Penitent, nor turnest away from the Sighs of the afflicted: thou who preservest all that rely on thee, and fulfill'st their desires that long to be with thee,

XI.

Hear thou our Cries, and pardon our Sins, and graciously deliver us from all our Fears. Call us to thy self with  
thine

thine own bleſt Voice ; call us, O deareſt Jeſu, in thine own Sweet Words. Come you Bleſſed of my Father, poſſeſs the Kingdom prepared for you from the Foundation of the World. Then, O my happy Soul immediately obey, and go forth with gladneſs to meet thy Lord ; to live with him and behold his Glory ; to rejoyce with him and ſing his praiſe.

## XII.

O Bounteous Lord the only Author of all we have ; the only Object of all we hope ! as thou haſt thus prepar'd a Heaven for us, O may thy Grace prepare us for it. O make us live the Life of the Righteous ; and let our laſt End be like theirs, that we may dye the Death of the Righteous, and live for ever in their bleſt Society. If thou O God be with us who can be againſt us ? if thou juſtifie us who can condemn us ?

## The P R A Y E R.

W<sup>O</sup> to me, Wretched Sinner, what ſhall I do ? I have committed Evil in the ſight of my God ; I have offended the Eyes of his Majeſty : whither ſhall I fly from the juſtice of my Judge ? whither, but to the mercy of my Saviour ? Have mercy on me O Lord

Lord for I am weak. O Lord heal me for my bones are vexed, my corrupt Nature has brought forth Sin, and Sin has brought forth Sorrow: where shall I seek for a pardon, where shall I find relief but in thee, my God, my hope, and portion in the Land of the Living?

II.

My days are declin'd as a shadow, and I am Withered away as grass; and nothing remains but the Cold Grave. O Let me call back that uncomfortable Word! My days indeed are declined, but my Eternity is safe; I am withered away as Grass, but the spring will come and revive me into a flower of Paradise: this my hope is laid up in my Bosom, let then my Body be Crumbled into Dust. I Know my Redeemer lives, and in the last day I shall rise out of the Earth, and be compass'd again with my skin, and in my flesh shall see God, and in that blisful Sight be for ever happy.

## MEDITATION VI.

*A Preparation for Death.*

Revel. 14. 13. *I heard a voice from heaven, saying unto me, Write; from henceforth blessed are the Dead which dye in the Lord: Even so saith the Spirit, for they rest from their Labours.*

## I.

**T**His Life indeed is the way we must walk; but this alone cannot bring us to our End. Ere we arrive at our appointed home; we must be led through the Gates of Death, where we shall absolutely be stript of all we have; and carry nothing with us but what we are; where we not only must quit the whole World, but leave behind us even part of our selves. Hast thou, my Soul seen some Neighbour dye? and dost thou remember those Circumstances of Sorrow? We are sure, the case e're long will be our own; and are not sure but it may be very soon.

## II.



## II.

Have we ourselves been dangerously sick? and do we remember the Thoughts we had then? how we resolved to correct our Passions; and strive against the vices that particularly endanger us? 'Twill come to this again, and no reprieve be found to stay one single minute the Hand of Death, but he immediately will seize upon us, and bear us away to the Region of Spirits, there to be ranged in our proper Place; as the course of our Life hath qualified us here.

## III.

What though our Bodies be crumbled into Dust; and that Dust blown about o're the face of the Earth? Yet we undoubtedly know our Redeemer lives, and shall appear in Brightness at the last Great Day; he shall appear in the midst of innumerable Angels; and with these very Eyes we shall see him: We shall see him in whom we have so long believed; we shall find him whom we have so often sought; we shall possess him whom our Souls have loved; and be united to him for ever, who is the only End of our being.

## IV.

O thou Eternal Lord of Grace and Glory, our Joy and Portion in the Land  
of

of the Living, what hast thou there prepared for thy Servants, who bestowest such Pledges of thy Bounty here! What dost thou there reserve in thine own Kingdom, who givest us thy self in this Place of Banishment! How will thy open Vision transport our Souls; when our dark Faith yields such Delight? Nothing on Earth so sweet as to kneel whole hours before thee; and one by one consider thy innumerable Mercies: what must it be in Heaven to shine continually before thee; and all in one contemplate thy unspeakable Glories?

## V.

O my ador'd Redeemer, when will that happy Day appear, that mine Eyes may behold thee without a veil? when will these Clouds and Shadows pass away, that thy Beams may shine on me in their full brightness? Object not against me, Dearest Lord, that none can see thy Face and live: Those Fears thy Love has changed, and all my Hope is now to live by seeing thee: Say not, O thou mild and gracious Majesty! If I approach thy Presence I must dye: rather instruct me so to dye, that I may live for ever in thy Glorious Presence.

## VI.

Live glorious King of Men and Angels;

gels; live happy Conqueror of Sin and Death, our Praises shall always attend thy Cross; and our Patience endeavour to bear our own, through fiercest Dangers; our Faith shall follow thee, and nothing wrest from us our Hope to see thee. We'll fear no more the Sting of Death, nor be frighted at the darkness of the Grave. Since thou hast changed our Grave into a Bed of Rest; and made Death itself but a Passage into Life. We'll love no more the Pleasures of vanity, nor set our Hearts on unsatisfying Riches, since thou hast opened Paradise again, and purchased for us the Kingdom of Heaven.

VII.

Come happy Souls, to whom belongs so fair a Title to all these Mercies. Come, let us now raise up our Thoughts, and continually meditate our future Beatitude. Let us comfort our Labours with the Hope of Rest, and our Sufferings with the expectance of a quick Reward. Now that the Hand of our gracious Lord has unlockt the Gates of Everlasting Bliss, now that they stand wide open to admit such as press on with their utmost Strength, such as have wisely made choice of Heaven for the only End and Business of their Life, rejecting all these  
false

false Allurements, to attend the pursuit of true Felicity.

## VIII.

O blessed *Jesu*, our Hope and Strength, and the full rewarder of all thy Servants! as thou hast freely prepared for us ready ways; so Lord let thy Grace enable us to work. Make us direct our whole Life to thee; and undervalue all things compared with thy Love. Seal thou our Eyes to the Illusions of this World, and open them upwards to thy solid Glories, that when our earthly Tabernacle shall be dissolved; and this House of Clay fall down into the Dust, we may ascend to thee, and dwell above; in that Building not made with Hands, Eternal in the Heavens.

## The P R A Y E R.

**O** Thou that art the Physician both of Body and Soul, have mercy upon all those that are visited with thy Hand of Sickness, and tossed upon the Bed of Pain. Lord give them ease, Lord give them help; lay no more upon them than thou wilt enable them to bear; bless all means that shall be used for their Recovery, and let not their Sickness be to Death, if it be thy blessed Will: However thou dealest with their Bodies be gracious and  
pro-

propitious to their Souls; though the outward Man decay, yet let the inward Man be renewed day by day: and when their Bodies shall go the way of all the Earth, grant that their Souls may go the way of thy Saints and of thy Servants.

## II.

And we beseech thee, gracious God, to sanctify all spectacles of Frailty and Mortality to us that are in Health and Strength; help us to wait all the Days of our appointed Time, until our Change shall come; make us all wise Virgins, that we may get Oyl in our Lamps, not only the Lamps of Profession, but the Oyl of Sincerity; that we be always ready to go in with the Bridegroom of our Souls whensoever it shall please thee to come unto us, either by thy general or by thy particular Visitation, Purify and cleanse us while we have Day in this Life from all drossy Affections, that when the Night of Death comes, in which none can work, we may be found fit immediately to enter into thy Eternal Rest, through our Lord Jesus Christ thy Son and our Saviour. Amen.

## MEDITATION VII.

*Comforts against the Loss of Friends.*

*Thes. 4. 13. 14. But I would not have you to be ignorant Brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.*

## I.

**L**et us wipe our Eyes with the comfort of hope, and change our grief into a charitable joy; the friends we mourn for are delivered from this World, and all the miseries we so justly deplore; their bodies tremble no more with the Palsie, nor burn with the flames of a scorching Fever; they cry out no more for want of sleep, nor roul up and down their uneasy Beds.

## II.

But quietly rest in the silent Grave, till they rise again to immortal Glory; which

which while they there expect in peace, their Souls are enlarged to a spacious liberty; no longer confin'd to this prison of the body, but gone to dwell in the region of Spirits; no longer exposed to these stormy Seas, but gladly arrived at their safe harbour.

III.

O praise our Lord all you Nations of the Earth, whom his Providence yet sustains alive: whom he so long forbears to strike, though our Sins have often provoked his Wrath; whom he so graciously calls to repent, though our Passions have hitherto neglected his voice: making Experiments by the death of others, to advise his servants to a wariar Life.

IV.

To clear this useful Truth, *We too must die*, and strictly account for every idle Word: we must appear before that great Tribunal, and trembling receive our everlasting Doom. Seems it so hard a Fate to tread the Path which all our Ancestors have gone before us? *Adam* the first of Men, and *Abraham* the friend of God; *David* the Man after God's own heart, and *Daniel* the Prophet of the Lord.

V.

## V.

All these have paid their debt to Nature ; and subscribed the Law of universal mortality. *Jesus* himself, the eternal Son of God, expired on the Cross ; and went to his glory through the Gates of Death, and shall our fond self love so blindly flatter us, to wish an Exception from this general Rule ? 'tis not for us O Lord, to chuse our own conditions, but to manage well what thou appointest.

## The P R A Y E R.

An act of Resignation when a Friend is dead.

**A**lmighty God be pleased to take pity on thy distressed servant grieving for the Loss of his Friend. Thou knowest Lord how neerly our hearts were knit in Affection. and therefore how justly I lament my Loss. But since it was thy pleasure, to receive him to thy self, be pleased also to hasten my journey to him ; give me patience to endure this stroke of thy scourge, and thankfully to acknowledge thy goodness in his happiness. Him thou hast taken from the  
evil



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evil to come; O deliver me also from this body of Death.

II.

Give me dear God a sight of my Sins, and turn all my tears into a godly sorrow for offending thy divine Majesty. O be thou, a Father, Brother, Friend and all to me, that all my wants may be supplied by thy all-sufficiency. O let my treasure be laid up with thee in Heaven, that where my treasure is, there my heart may be also; and when it shall be thy pleasure to free me from this Tabernacle of flesh, let me be received into that Quire of Saints, whereof I doubt not but my friend is a joyful member. Grant this O Heavenly father for thy Son Jesus Christ's Sake my only Lord and Saviour. Amen.

## MEDITATION VIII.

*On the Day of Judgment.*

Heb. 9. 27. *It is appointed for all Men once to dye, and after that the Judgment.*

## I.

**O** Praise our Lord all you his Works; bless him and magnifie him for ever! praise his Almighty power that gave you your being; and still preserves you from Relapsing into nothing. Praise his all-seeing wisdom, that here directs your Steps; and leads you on to your eternal End: praise above all his boundless goodness, that pours into every thing as much as it can hold. And though our short sight now reach not so far but often mistake, and repine at his Government: yet at the last great Day, we shall clearly discern a perfect concord in the hardest note.

## II.

## II.

This is not all, to expire and dye, and dwell for a time in the silent Grave; we must expect another day, a day of publick account and restitution of all things, when our ador'd Redeemer shall come in the Clouds, and summon all Nature to appear before him, there to receive each their proper part exactly fitted to their best capacity: there to behold the whole Creation strive to express in it self the Perfections of its Maker, whose admirable wisdom shall guide that last universal Scene, and finish the whole Action in a beauteous Close.

## III.

When the Arch-Angel shall sound his Trumpet, and proclaim aloud this universal Summons, arise you Dead, and come to Judgment; arise and appear before the Throne of God. Then shall the little Heaps of Dust immediately awake, and every Soul put on her Proper Body. Immediately all the Children of *Adam* shall be gathered together, from heaven and hell, and every corner of the earth; there they must stand and all attend their doom, but O with how sad and fatal a difference!

## IV.

The Just shall look up with a chearful

S

ful

ful Countenance, and in their new white Robes rejoyce and sing Alleluja; let us rejoyce, for the marriage of the Lamb is come and his Bride has prepared her self; let us rejoyce, for the Kingdom of the World is made our Lords and his *Christ's*, and he shall reign for ever and ever; let us rejoyce, for now our Redeemer is nigh; behold he comes quickly, and his Reward is with him. Come, Come, Lord Jesu, thou long desire of our hearts; come quickly thou full delight of our Souls: Come and declare to all the World thy Glory; come and reward before all the World thy servants.

## V.

Lo, where aloft he comes in Power and Majesty, attended with a Train of innumerable Angels; behold, where he sits inthron'd on the wings of Cherubims, and takes at once a view of all Mankind: Soon he commands his Angels to sever his sheep, and gather them together on his right hand. First then to them he turns his glorious face; and shines upon them with these ravishing Words, Come you Blessed of my Father; possess the Kingdom prepared for you from the beginning of the World.

## VI.

## VI.

O the joys their Souls shall feel;  
when those Heavenly words sound in  
their Ears! joys that the wit of Man  
cannot conceive; joys that the tongues  
of Angels cannot express; let it suffice,  
themselves shall taste their own felicity,  
and feed on its sweetness for evermore.  
But O, with what dejected Eyes and  
trembling hearts shall the wicked stand  
expecting their Judge? What shall they  
do when where e're they look their  
eye can meet with nothing but despair?  
above the offended Judge ready to con-  
demn them; below, the bottomless pit  
gaping to devour them; within, the  
worm of conscience gnawing their  
bowels; and round about all the World  
in flames.

## VII.

What shall they do, when that  
terrible voice shall strike them  
suddenly down to the bottom of  
Hell? Go you accursed into ever-  
lasting fire, prepared for the Devil  
and his Angels. The Day of Man is  
past, when Sinners did what they pleas-  
ed; and God seem'd to hold his Peace:  
'Tis now the Day of God, when his  
wrath shall speak in thunder; and Sin-  
ners suffer what their wickedness de-

serves. Then shall they sink immediately into the pit of sorrow ; and dwell in Darkness and Torments for ever. While the just shall go up in joy and triumph ; and reign with our Lord in his Kingdom for ever.

## VIII.

Thus shall the whole Creation be finally disposed ; and Mercy and Justice divide the World. O my Soul ! who now art here below ; and read'st these dreadful truths as things afar off ; Know thou shalt then be present, and see them with thine Eyes, and be thy self concerned for all Eternity. Know as thou liv'st, thou art like to dye : and as thou dy'st thou art sure to be judged. Think what a sad condition it will be to find thy self on the wrong hand : think what thou then wouldst give to have repented in time ; think what thou wouldst give for a little time to repent.

## XI.

Then ask the bright Angels what made them happy, and straight they'll answer with a spritful voice, we readily obey'd our great Creator ; and he fixt us here to shine for ever. Ask the blest Saints, what brought them to felicity ; and immediately they'll tell you in the same glad tune, we faithfully  
lov'd

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lov'd our Dear Redeemer ; and that love plac't us here. Ask both together, what bred those excellent vertues ; and both together will proclaim aloud, blessed for ever be the grace of our God, which alone has wrought all our Works in us : Blessed for ever be the bounty of our Lord ; which gave us freely first, then Crowned his own Gifts.

X.

Watch therefore now and continually pray ; for we know not the hour when the Son of Man will come. O Son of God and Man, who cam'st in Mercy to save us ; bring the same Mercy with thee, when thou com'st to Judge us. Mean while assist us with thy Heavenly Grace, to stand perpetually with our accounts prepared : that we may dye in the peace of God, and his Holy Church ; and go to live with him and his Blessed Saints. Command thy Vigilant Angels to watch about us ; and carry us strongly on to the place of our desires. It is decreed for all men once to dye ; and after Death Judgment.

## The P R A Y E R.

**W**Here shall I bide me O Lord from the face of thy wrath? where shall I bide me when thou comest to Judge the living and the Dead? I tremble at my own unworthiness; I am ashamed, thus impure, to appear in thy presence. Wash me yet more, O Lord, from my iniquities, and purge me thorowly from my Sins. Purge me with Hyssop, and I shall be clean; wash me and I shall be whiter than Snow; make me to hear of joy and gladness, that the bones which thou hast broken may rejoyce. I know the Enemy that obstructs my way: my Sins exclude me from thy Kingdom; where no unclean thing can enter, nor any clean be deny'd admittance.

## II.

O Happy they, whom our Lord shall honour on the Day of his triumph! and rising from his seat of Judgment, go gloriously before them, and with these sweet and gracious Words invite them to follow him; Come you Blessed of my Father, possess the Kingdom prepared for you from the foundation of the World. The reward of your Labours I will give you; I my self will be your reward: come enter into your Masters joy.

## III.



III.

Deliver us, O Lord from that sad deplorable End, which thy Justice has prepared for the Wicked: Deliver us from those vain Deceitful ways, that lead us to so miserable an End. O make us always fear thy Judgments, that we never feel them; always hope in thy Mercies, that we never forfeit them. Bless us, O Lord, with a happy Death; that our Souls may depart in peace, and go up and dwell among thy Saints and Angels.

IV.

Bless us, O Lord, with a Holy Life, and then our Death cannot but be happy; this we beg for thy Son Jesus Christs Sake, who Dyed for our Sins, and for the Sins of the whole World; he rose again for our justification, and sits at the right hand of God the Father Almighty, from thence he shall come to judge both the quick and the Dead. To whom be ascribed, as is most due, all Honour, Power, and Glory, Adoration, and Subjection, from this time forth and for evermore. Amen.

FINIS.

